

A Word in Season.

OR, THE GREAT PLOT

For Restoring

POPERY

By Opposing all

SETTLEMENT and UNIFORMITY,

Foreseen by the Orthodox,

Confessed by the Non-conformists;

And managed by the *Jesuits*, as evidently appears by their own several following words:

1. To Remove all Jealousies of the present Government and Religion.
2. To justify to all sober and honest Catholicks who are not herein concerned the present great care & laws against Popery.
3. And to reclaim all godly Men from those courses against Government that they know and confesse have given, and do give the greatest advantage to Popery.

WITH

Serious Considerations to those multitudes
of late inclined to Popery:

AND

XL. Godly Remedies against it.

London, Printed for William Squire, 1663.

A Word in 2 lines

OF THE
GREAT INDO

P O D T R

set in the year 1800

and by the year 1810

the year 1820

the year 1830

the year 1840

the year 1850



THE
Grand PLOT for RESTORING
POPERY,
BY
Opposing Uniformity.



IN the mean time, you know what the *with Land*
Pharisees said against Christ himself, *If we Speech or*
let him alone, all men will believe in him, and Scaffold.
venient Romani, and the Romans will come,
and take away both our Place and Nation.
Here was a causeless Cry against Christ, that
the *Romans will come*: And see how just
the Judgement of God was; they crucifi-
ed Christ, for fear lest the *Romans* should come; and his death
was it, which brought in the *Romans* upon them; God pu-
nishing them with that which they most feared. And I pray
God this Clamour of *venient Romani*, (of which I have given
no cause) help not to bring them in: for the Pope never had
such a Harvest in *England* since the Reformation as he hath now
upon the Sects and Divisions that are among us.

Mr. Hooker
Lib. 9. p. 2
m. 11. p.
189.

mr. b.
Q. aker.

With our contentions their irreligious humor also is much strengthened; nothing pleaseth them better then these manifold oppositions about the matter of Religion, as well for that they have the more opportunity to learn on one side how the other may be oppugned, and so weaken the credit of all unto themselves; as also because by their hot pursuit of lower controversies amongst men professing Religion, and agreeing in the principle foundations thereof, time will cause alteration to grow: For which purpose when they see occasion they stick not sometimes in other mens persons, yea sometimes without any vizard at all, directly to try, what the most religious are able to say in defence of the highest points, whereupon all Religion dependeth. Now for the most part it so falleth out touching things that are generally received, that although in themselves they be most certain, yet because men presume them granted of all, we are hardly able to bring such proof of their certainty, as may satisfie gainsayers, when suddenly and beside expectation they require the same at our hands, which imprecation and unreadiness, when they find in us, they turn it to the soothing up of themselves in that accursed fancy, whereby they would fain believe that the hearty devotion of such as indeed fear God, is nothing else but a kind of harmless Error, bred and confirmed in them by the slight of wiser men.

Bishop
a. de son
ref to his
sermons.

But *thirdly*, and above all, I beseech them to consider, whither that *ambrosia* *me* *divina*, which many times *marreth* a good businessse, hath carryed them; and how mightily (though *unwittingly*, and I verily believe most of them *unwillingly*) they promote the Interest of Rome, whilst they do with very great violence (but not with equal prudence) oppose against it: so verifying that of the *Historian* Poet, spoken in another case,

— *Omnia dat qui justa negat.*

I mean, in casting out not Ceremonies only, but Episcopacy also, and Liturgy, and Festivals out of the Church, as *Popish* and *Antichristian*, — *Hoc libetis velit*, If any of these things be otherwise guilty, and deserve such a relegation upon any other account

which

which yet is more then I know) farewell they: But to be sent away packing barely upon this score; that they are *Papists* and *Unchristians*; this bringeth in such a plentiful Harvest of *Professors* to the *Jeſuite*, that he doth not now, as formerly, *gender into Sin* (laugh in his sleeves, as we say) but *works* openly and in the face of the Sun triumph gloriously, and in every Pamphlet proclaim his victories to the World: If you should say, that the Scandal is taken by them, not given by you: tis (to all but your selves) as much as nothing: whilst the contrary is demonstrable, and that there is in some very pretensions, a proper (and as I may say a natural) tendency to produce such effects, as we see to have ensued thereupon. The truth whereof will evidently appear by stating the Case thus. A man otherwise rational and conscientious, but somewhat wavering in point of Religion; yet desiring in sincerity of heart to be of the true Church; if he knew which were it, hath some temptations offered him by his education, friends, Books, the confusions among us, or otherwise, to encline him towards the Church of Rome. Which temptations being not able of himself to conquer, he repaireth to a *Presbyterian* (suppose) or *Independent*; he acquainteth him with his doubt, and desireth satisfaction therein: telleth him among other things, that he had a good opinion of the Church of England heretofore, whilst she had Episcopal Government, and a well formed Liturgie, and did observe Christian festivals, and some hint of outward Decency in the Worship of God, as all the Churches of Christ had and did in the purest and Primitive times; but now that all these things are laid aside, he must needs be of another mind; unless they can fully satisfy him concerning the premises. In this Case, I would fain know what possible satisfaction such a man could receive from either of these, holding to their Principles. To tell him these things were *Papish*, and therefore to be cast out of the Church, were the next way to put him quite off: he would presently conclude and it is impossible he should do otherwise, being already so prepared as in the Case is supposed) that certainly then that which we call *Papery* is the

old Religion, which in the purest and Primitive times was professed in all Christian Churches throughout the World. That only *non expedit*, which is usually the last Reserve in the disputes, That the mystery of iniquity began to work betimes; will seem (to him) but a ridiculous begging of the Question; and he will tell them, that every Sectary may say the same to them. Whereas the sober English Protestant, is able by the grace of God, with much evidence of truth, and without forsaking his old principles, to justify the Church of England, from all imputation of Heresie or Schisme, and the Religion thereof as it stood by Law established, from the like imputation of Novelty; and to apply proper and pertinent answers to all the Objections of those (whether Papists, or others) that are contrary-minded, to the full satisfaction of all such, as have not by some partial affection or other rendered themselves incapable to receive them.

Bishop
Gauden
sighs of
the church
pag. 202.

These, and such like, are the uncouth expressions used to *usurp it*, under the names of liberty, curiosity, sublimity, nothing but ignorance, idleness, Atheism, barbarity, irreligion, and utter confusion in this Church: or at best, (as I shall afterward more fully demonstrate) they are but vancourriers, or agitators for Romish superstitions and Popal usurpations; the end of all this gibberish is, *Veniens Romani*.

Put all these *fine fancies* and affected phrases together, with all those strange phantasms in Religion, which of late have haunted this Church, like so many unquiet vermin, or unclean spirits; truly they spell nothing but, first, popular extravagances, which are the embalms and embroylings of all true and Reformed Religion; next, they portend Popish Interests and policies prevailing against this Church and State, whose future advantages are cunningly, but notably, wrapt up in these plebeian furies and fondnesses, as *graceys wares* are in *brown paper*. Be confident, the spirit of Rome (which is very vigilant and active) doth then move most potently upon the face of our English waters, when there is to be seen nothing but a Sea of confusion, a meer Chaos of the Christian and Reformed Religion. Which feared deluge, and (by wise men foreseen) devast-

tion of the Reformed Religion (once wisely established, honourably maintained, and mightily prospered in the Church of England) is already much spread and prevalent among many people, under the plea and colour of I know not what liberty, to own any or no Minister, any or no Religion, any, none, or many Churches in England. The visible decayes and debatings of the true and Reformed Religion in England, as to piety, equity, unity and Charity, as to the authority of its Ministry and solemnity of its Ministrations, are so palpable, both in the outward peace and profession, also in the inward warmth and perswasion, that it is high time for all sober and wise men, that love God, Religion, and their Country, mightily to importune the mercies of God, that *breathing* upon us with a spirit of meekness and wisdom, truth and love, humility and honesty, he would (at length) allwaie that deluge of contempt and confusion, the troubled and bitter waters of *strife* and contention, which have over-whelmed the highest Mountaines of this Church; over-topping by their late waves and aspersions, the gravest, wisest, most learned and Religious, both Preachers and Professors, of the Reformed Religion in this Church and Nation.

Which licentious insolencies have made all sober Christians so sick, weary and ashamed of them; that they cannot but be infinitely grieved to see and sore-see the *low abbe*, to which the Reformed Religion in its purity and power, must in time fall in England, while the pristine dignity and authority of the Evangelical Ministry is so invaded, baffled and despised; while the authentick derivation, and Catholick succession of that holy power, is so interrupted, innovated, divided, destroyed; while the reverence of Primitive customes and examples is so slighted, abated, by fanatick innovations; while the cords of Christian harmony and Church polity are so loosened and unravelled on every side; while the just honour and encouragements of learning and learned men are so much damped and exhausted; while the Ecclesiastick Glory of this Nation, which was the chiefest (in being and owning it self as a true and Reformed

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formed Church of Christ) is so much eclipsed, to the great reproach of this present age, and the infinite hazard of posterity, which will hardly ever recover the honour, order, unity and unity of Christian and Reformed Religion formerly enjoyed in this Church and Nation, when once the Jewels of it, the learned, ordained, orderly and authoritative Ministers of the Gospel, with all their Ministry and Ministrations, come to be either trampled under feet by Schismatical fury, or invaded and usurped by vulgar insolency, which in time will rake them all up, and bury them in the dunghill of *Romish* superstitions and Papal usurpations.

Ibid. p.
390.

From the Deformities, Divisions, and Degenerations of Religion, also the Falsifications, Usurpations, and Devastations, which of later yeaves have been made by the violent sort of *Anabaptists* and other furious *Sectaries*, against the Unity and Authority, the Sanctity and Majesty of the Church of England destroying its primitive Order and Apostolick Government, its *Catholic Succession*, its holy Ordination, its happy and most successful Ministry, to the great neglect and contempt of all holy Ministrations and duties of Religion: I cannot but further intimate to your piety and prudence (O my honoured Countrymen) that which is most notorious, and no lesse dangerous, both in Religious and civil respects, namely, the great advantages, Applauses and Increases, which the *Roman*, or *Papal* party daily gain against the *Reformed Religion*, as it was once wisely, honourably, and happily established, professed and maintained here in *England*: which is now looked upon by the more subtil, superstitious and malicious sort of *Papists*, as deformed, divided, dissolved, desolated; so concluding for dead, that they fail not with scorn to boast, that in *England* we have now no Church, no Pastors, no Bishops, no Presbyters, no true Ministry, no holy Ministrations, no Order, no Unity, no Authority, no Reverency, as to things Divine or Ecclesiastick. Infomuch that we must in this sad posture, not only despair of ever getting ground against the *Romists*, by converting any of them from the errors of their way, to the true *Reformed Religion*;

ligions; but we must daily expect to lose ground to the Popish party and their Profelytes: there being no Banks or piles now sufficient to keep the Sea of Rome from over-flowing or undermining us, in order to advance their restless interests; which have been, and still are, mightily promoted, not by the reverend Bishops and the other Episcopal Clergie, (who are men of Learning, Piety, Prudence, and Martyr-like constancy) as some men with more Heat than Wit, more Spite than Truth, have in their mechanick and vulgar Oratory of late miserably and falsely declaimed; but by those who have most done the Popes work, while they have seemed most furiously to fly in the Popes face, as popularly zealous against Popery, and yet at the same time by a strange giddiness, headiness, and madness, they have risen up against that Mother Church which bore them, and those Fathers in it, who heretofore mightily defended them and theirs from the talons and gripes of that Roman Eagle: and this is not with childish scuffings or light skirmishings, to which manner of fight the illiterate weakness and rudeness of our new Masters and Champions hath reduced those Controversies; but with such a Panoply or compleat Armour of proof, such sharp Weapons, such ponderous Engines, such rare dexterity of well managed Powers, raised from all Learning, both Divine and Humane, that the high places and defences of Rome were not able to stand before them heretofore, when they were battered by our Jewels, our Lakes, our Davenants, our Whiters, our Hills, our Mortons, our Andrews, and the late invincible Usher, who deserved to be Primat, not only of Ireland, but of all the Protestant Forces in the World; all these were Bishops, Worthies of the first three, seconded in their ranks by able and orderly Presbyters, as Whitakers, Perkins, Reynolds, Whiter, Crackenborp, Sullister, and innumerable others, while our Regiments were orderly, our Marchings comely, and our Forces both united and encouraged.

Whereas now there is no doubt but the merciless mowing down and scattering of the Clergie of England, like Hay, with the withering and decay of Government, Regularity and Or-

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der in this Church, these have infinitely contributed to the *Papal harvest*, and *Romish agitations*; the gleanings of whose *Emigrants* will soon amount to more then the *sheaves* of any the most zealous and reformed *Ministers* in *England*. By the *Papal interest and advantages*, I do not mean the *Roman Clergies* preaching or propagating those truths of *Christian Doctrine* and *Duties*, which (for the main) they profess in common with us and all *Christian Churches*: if any of them be thus piously industrious, I neither quarrel at them, nor envy their successes; but rather I should rejoice in them with *Saint Paul*; because how ever *Christ crucified* is preached, by some whom common people will either more reverence or sooner believe (then they generally do the decayed, despised, and divided *Ministers* of *England*) who seem to have (many of them) so small abilities; and carrying so little shew or pretence of any good authority for their *work Ministerial*; nor can they be potent or esteemed abroad, who are so impotent and disesteemed at home.

But I mean that *Papal Monarchy*, or *Ecclesiastical Tyranny*, by which the *Church*, or rather the *Court of Rome*, (by such sinister Arts and unjust Policies, as were shamefully used and discovered in the *Tridentine conventicle*) seeks to usurp and continue an *imperial power* over all *Churches* and *Bishops* as if there had been but one *Apostle*, or one *Apostolick Church* planted in the *World*; also to corrupt and abuse that ancient *Purity*, *Simplicity*, and *Liberty of Religion*, which was preserved among *Primitive Churches* and their co-ordinate *Bishops*. Further, without fear of God or reverence of man, opposing some *Divine Truths* and *undoubted institutions* of *Christ*, also implying such *erroneous*, *D. Heine* and *superstitious opinions* upon *Christianity*, as to be believed, and accordingly practiced, as became not the severity and *purity* of true Religion; adding to that holy foundation (which was indeed first laid by the great *Apostles*, and continued happily for many hundred years by the *uncoffine* *Bishops* of *Rome*) those after *superstructures*, not of *ceremonies* only, which are tolerable (many of them like *feathers*, making but little weight in Religion) but of corrupt

Doctrines

Dollins and superstitious Duties, as seem (at best) impertinence to true Piety; but some of them are erroneous, sacrilegious, pernicious: In some things they are boldly adding to, or detracting from the *Dollins* and institutions of our blessed Lord Jesus Christ: in other things they impose for sacred and necessary, such opinions and customes, which are but the rust and dross, the disease and deformity of *Christian Religion*, contracted in the long ignorance, darkness, and almost barbarity of times, which God winked at: but now they appear highly and justly scandalous, yea intolerable to more judicious and lesse credulous Christians, who are very sensible, not onely of that offence, which many *Papal Injunctions* and *Observations* give to themselves, as Christians, but also to the very *Heathens*, to *Jews*, and to *Mahometans*, who cannot reconcile it any Reason or Religion the Idolatrous use of Images and *Halls* among *Papists*, to which they must submit, if they will be in communion with them; or converted to be Christians; nor yet those *Tridentine terrors* and *Anathemas* of eternal damnation, which are thundered by them against all those who will not, against Gods expresse Word, own as Truth, and submit to as necessary; those opinions and practices among *Papists*, which seem either impious or impertinent, as to true Faith and a good Conscience.

Against all which burdens (too heavy for any wise and generous Christians to bear, when once duly informed of the weight and danger of them, and duly reformed from them) as the great *Wisdom*, Piety, and Order of the Church of England in its sacred Ministry and holy Ministrations, was heretofore the greatest *Barre* and *Bulwark* in all the Christian World: so the disadvantages of the Reformed Religion are now so palpable, and the danger of the people of this Nation, as so obvious in their returning to that *Egypt* and *Babylon* again, which is not the Church of Rome; but its disease and oppression, that I know not in ordinary providence any means can be used, or is left, to stop the daily prevalencies of Popery, and the great Apostasy of England to the Romish superstition and subjection

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In after-times, unless God stir up such Wisdom, Zeal and Care in those that have honest hearts, joyned with publick power and influence, not so much to *fleece* and *depress* *Papist Recusants* by *pecuniary exactions* (which is to set Religion to *sale*, and to make *merchandize of mens errors*, rather than fairly to persuade and win them by the proper and persuasive engines of true Religion;) but (rather) duly to restore and speedily assert the Honour, Order, Succession, Unity, Authority and Majesty of this *Reformed Church* and its *Catholick Ministry*: from which when the *Papists* see our selves to be such *profound Revolvers*, with what *face* can we expect they should ever come into our *Reformation*, which they now behold with joyfull and disdainfull eyes, so *mangled*, so *deformed*, so *masfaced* by our own hands? How can we with justice, Honour, or Humanity, inflict severe penalties upon *Papists*, as refusing to *conforme* to our *Church* and *Religion*, when they protest, with so much *truth*, to our faces, they cannot see any *Church*, any *Religion* among us, as *uniform*, *publick*, *authentick*, *constant*? What (they say) formerly had the goodliest figure and fairest presence of a *Christian Church*, and the best *Reformed* of any, is now *deformed*, *ruined*, *demolished*; nothing but scattered *rashers* and pieces of that *ship-wracked vessel* now appear floating up and down in a restless and foming sea of *sedition*, *opposition* and *confusion*, between *Bishops*, *Ministers*, and *People*: some are *Episcopal*, others *Presbyterian*, a third sort *Independants*: all desperate or opposite in *Discipline*, some are *Heterodox* in *Doctrine*: the *Anabaptists* rise against all, and the *Quakers* soare above all.

So which of all these, with many other *Sects*, shall an honest-hearted *Papist* apply himself, to be safe and settled in Religion? If to the poor and depressed remains of *Bishops*, and the *Episcopal Clergie*, who yet adhere to the *Church of England*: alas, they are weak and exhausted, contemned by many, pitied by some, but assisted by few or none, according to their true merit in former ages, or their present Worth, Courage, Constancy, and Patience in this. If the *Romanists* go to the

Presbyterian party, which like small shootes sprang out so thick in England, upon the cutting down of Episcopacy; to which they all formerly submitted; these, besides their Levity, Parity and inconstancy, as to their former Stations, Opinions; and Oaths, seem so unseasonably insolent, and Magisterially domineering, before they had got a full and just dominion, that all sober men think them rather popular, plebeian and impertinent in their heats, transports and passions, then so modest, wise, and grave, as becomes those who will undertake to wrest Government out of the hands of their Superiours and betters every way, and to impose a novelty of untied and undesired Discipline upon such a great and stout Nation as England is; which disdaining the insolency of Popes, and offended at the indiscretion of some Bishops, will hardly ever bear the portnesse of petty Presbyters, who cannot want Vanity, Impudence and Arrogancy, when they fancy themselves in a supremacy of Power above people, Parliaments and Princes: for they affect no lesse, as Christs due and theirs too. If the tossed Romanists run to the spruce and self-conceited Independants for shelter, because these fine new Masters seem to have patents for Christian Liberty, and urge a Magna Charta from Christ, to be accountable to none in matters of Religion, but their own little Congregation, Church, or Body, in which, as in an Ecclesiastick Corporation or free Borough of Religion, they may hang and draw, exercise high and low Justice upon mens souls as they list in their little Conventicles; yet here the poor Papist finds so much of a rude and exotick novelty, such a grosse shew of Schisme, such variety, such an inconsistency, such a plebeian petulancy, such pitiful and ridiculous affectations, and arrogating of Church-power in some of the plebs, and such contempt of it in others, that he cannot think it is other then some pieces of Josephs bloody Coat, or some torn limbs of his body, compared to what Splendour, Order, Strength, Beauty, Unity, Decency, and Majesty in Doctrine and Discipline, in Faith and holy Duties, was formerly to be observed, even to the envy and admiration of sober Papists, in the Church of

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England; how much more in the Ancient and Catholick Churches grand combinations; from which these petty factions and crumbings of Christians seeme most abhorrent and dissonant.

This goodly Cedar, then, of the Church of England being thus broken and hevn down, and nothing like it, or comparable to it; planted in its room, but such shrubs and Mascheromes; as grow of themselves out of the ranknesse of the Earth, (vulgar humours and passions) under whose shade any Egyptian Vermin, Frogs, or unclean Birds may hide themselves: no wonder if the Papists triumph in their sufferings and constancies, if they despise all our Presbyterian, Independent, Anabaptistick, and fanatick Novelties: if they rejoyce in that vengeance which they conclude God hath made upon our Schismes, errors, Obstinacies, and Persecutions against them, by our mutual confusions.

Hence must daily and necessarily follow secret inclinations, and accessions to the Roman party, by all those who are not well grounded in the reformed Religion, or not much prejudiced against the popish errors; or are indifferent for any Religion which is most easie or pleasing. These at length will waite to the Roman party, as the most specious of any: so that unless there be a speedy restoration of the honour of the Church of England, I see not how it is possible to prevent that fatal relapse, either to Romish superstition and slavery, or else to a dreadfull persecution, which will in time necessarily follow those dissolutions and destructions of this Reformed Church, its Ministry, Government and Religion, which some men have already too much, and still do; beyond measure, so industriously promote, to the excessive joy and gratifying of the Popish party and designs, which are not only invasive upon the honour and peace of this Nation, but highly scandalous to our Reformed profession, and dangerous to our consciences; especially as we yet stand convinced of the Errors, Superstitions and Sacrilegious of the Romish Religion since it departed from the Primitive Institutions of Christ, the patterns of the Apostles, the ancient

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Continuation of Christian Churches, and the fraternal Co-ordination of Bishops, who were alwayes united in orderly, happy, and harmonious Aristocracies, rather then subordinate to any one Monarchical Supremacy, as to Ecclesiastical Jurisdiction: however they had such regulation and primacy of order, by Patriarchs and Metropolitans among Bishops, and the representatives of several Churches, as became wise men, that were numerous when they met in great Councils or Church Assemblies.

Nor do these wily Romanists exercise their malice against this Reformed Church only with their own strength and dexterity, but they have other oblique Policies and sinister Practices by which they set on work the hot heads and pragmatick hands of all other Sects, who pretend the greatest Antipathies to Popery, and yet most promote its interests by their Factions and fanatick Practices by their heedlesse and headlesse, their boundlesse and endlesse Agitations, which blast all true Reformation, and bring in nothing but Division and Confusion.

Ibid. pag. 161.

For among these there are a sort of people who affect Supremacy in Church and State too, a spiritual and temporal Dominion, no lesse then doth the Pope of Rome: there are among them many petty Popes, who would faine be the great and only Dictators of Religion, whose opinionative pride and projects are as yet of a lesse volume and blinder print, but they every day meditate, and make new Editions of their power, and larger additions to their parties and designs, being as inflexible in their own conceits, as imperious in their spirits, and as magisterial in their censures, as the proudest Pope of Rome; not doubting to condemn and excommunicate any private Christians and Ministers, yea, whole Christian Churches, yea, and the best Reformed in the World (such as England was) if they be not just of their Form and Fashion, nor if they will not patiently submit to their malice and deformed Reformation, by which they daily wear-draw true reformation to such a small thread, that losing its strength and integrity, it will stand shap in pieces, and become uselesse in the strange fires of blind popular,

popular, preposterous and sacrilegious Zeal to over-boiling true Religion and sober Reformation, till they are utterly consumed and quenched with such sordid and shamefull deformities, as must needs follow their Divisions, Distractions and Despicencies, as to all Church-order, Christian unity and Ministerial authority. Thus many heady and giddy Professors have been so eager to come out of *Babylon*, that they are almost run out of their wits, and far beyond the bounds of good consciences; so jealous of *Superstition*, that they are Panders for *Confusion*; so scared with the name of *Rome*, that they are afraid of all right Reason and sober Religion; so fearful of being over-righteous by following vain traditions of men, that they fear not to be over-wicked, by overthrowing the good foundations of Order, Honour, Peace and Charity, which Christ and his Apostles have laid in his Church: fierce enemies indeed against the Idolatry of *Antichrist*, but fast friends to *Belial* and *Mammon*, to *Schisme* and *Sacrilege*; which having no fellowship with God and Christ, must needs belong to the party of *Antichrist*, which contains a circle of Errors, while Christ is the centre of Truth: and we know that parts diametrically opposite to each other may (yet) make up the same circumference, and be at equal distance from the Centre: so many Practices and Opinions which seem most cross'd against each other, yet, as *Herod* and *Pilate*, alike conspire against Christ and true Religion, like *visions extremes*, which are contrary to each other, and yet uncorrespondent with that virtue from which they are divided.

Ibid. P. E.
366.

But the end or effect following their actions, (though possibly not some of their intentions) will be this, to prepare by these various windings, confused circulations and distorted wrestings of the Reformed Religion, the way for *Roman* *Factors*, *Popish* Interests and *Jesuitick* designs, whose learned abilities, orderly industry, and indefatigable activity is such, that by that time the old stock of Reverend, orderly and authoritative Bishops and Presbyters, (the truest and most unquestionable Ministers of the Church of Christ) are worn out in

in England, and the Reformed Religion is reduced with its
 ticular and extenuated *Ministers* to a meer *medly*, or popular
Chaos of Confusions; (the most of sober people being either
 sick, or ashamed, or weary of their home bred disorders, and
 unremedied diseases in Religion) by this time (I say) the Ro-
 mish agitators will not only devour all these petty parties, and
 feeble factions of reformers, with as much ease as the *Stork* dig
 the *Frogs*; but they will (in time) utterly destroy the remains
 of the defamed Doctrine and deformed Religion, which your
 fore-fathers owned, and to the death professed, as most true
 and well reformed, with great Honour, Holiness, and
 Happiness, which yet the ignorance and insolence, the il-
 literateness, and Rusticity, the Barrenness and Barbari-
 ty of novel Sects have already rendred poor and despi-
 cable, much to be pittyed and deplored both at home and
 abroad. *I must ever so far owe my reason, as to profess that I look*
upon the Defamers, Dividers and Destroyers of the Church of
England, (whatever they are or seem) to be no other then the
perdues or forelorn hope of Popery, which by lighter skirmi-
shes open advantages to the Popes main Battaglia; the Van-
couriers, or Harbingers, sent and excited (in great part) from
the pragmattick Policies of Rome, whose grand interest since
the Reformation hath been, not more to advance the House of
Austria and preserve the Papacy, than to regain the Church of
England to the Romish slavery.

Certainly these petty parties, who scarce know what they
 drive at, and are full of varieties in their Fancies, Forms and fa-
 ctions, these cannot produce so constant a current and so strong
 a tide, as is always urging against the Church of England and
 the honour of the Reformed Religion; but they are driven on
 by a subtil and secret, yet potent impulse, as waves of the
 sea, not only dashing and breaking upon each other, but (all
 of them) battering the Honour and Stability of the Church of
 England, as the great rampart or link which stands in the
 way of the Sea of Rome, mightily opposing and hindering
 heretofore both fanatick Confusions, Papal Usurpations, and
 Romish Superstitions; whose advantages now are evidently

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prepared and carried on by those, that under the name of Reformation will most effectually at last overthrow it.

For after these petty spirits, who have been and are the great Dividers, Despicers and Destroyers of the Reformed Church of England, have a few years longer played their mad pranks in this sometime so flourishing and fruitfull Vineyard of the Lord; (pulling up the hedge of Ecclesiastical Canons, and Civil Sanctions, throwing down the wall of Ancient Discipline and Catholick Government; breaking in pieces the wine-press of holy Ordination and Ministerial Authority and Succession, pulling up both root and branch of Holy Plants and regular Planters;) what (I beseech you) can hinder these subtil Foxes and wild Boats of Romish Power and Policy, to enter in, and not only secretly, but openly (as occasion shall serve) to destroy all the remaining stock of the true Protestants and Professors of the Reformed Religion? who at first soberly protesting against Popish Errours and Deformities, afterwards praying (in vain) for a joynt and just Reformation, did (at last) reform themselves, after the rule of Gods Word, interpreted by the Catholick Practise of purest Antiquity.

What (without a miracle) can hinder the Papal prevalency in England, when once sound Doctrine is shaken, corrupted, despiced; when Scriptures are wrested by every private interpreter; when the ancient Creeds and Symbols, the Lords Prayer & Ten-Commandements, all wholesome forms of sound Doctrine and Devotion, the Articles and Liturgy of such a Church, together with the first famous Councils, all are slighted, vilified, despiced and abhorred by such English-men as pretend to be great Reformers; when neither pious Respect nor Support, Credit nor Countenance, Maintenance nor Reverence shall be left either to the Reformed Religion or the Ministry of it? without which they will hardly be carried on beyond the fate of Pharaohs Chariots, when their wheels were taken off, which is to be overwhelmed and drowned in the Romishred Sea, which will certainly overflow all, when once England is become not only a dunghill and Topper of Heretical filth and Schismatical fire, but an Aeldam, or field of blood; by mutual Animosities and civil Dissentions, arising from the variations and confusions of Religions.

All

All which, as the *Roman Eagle* now fore-sees, and so follows the camp of *Seditaries* (as *Vultures* and Birds of prey are wont to do Armies) to no man, not blinded with private passions and present interest, is so simple, as not to know that it will in time terribly seize upon the blind, dying, or dead carcass of this *Church* and *Nation*; whose expiration will be very visible, when the Purity, Order and Unity, of Religion, the Respect, Support and Authority of the Ministry is vanished and banished out of *England*, by the neglect of some, the Malice, Madnesse and Ingratitude of others, your most unhappy Countrey-men: Then shall the *Israel* of *England* return to the *Egypt* of *Rome*; then shall the beauty of our *Sion* be captive to the bondage of *Babylons* either Superstition or Persecution; from both which I beseech God to deliver us.

As an Omen of the future fate, how many persons of fair Estates, others of good parts and hopefull Learning, are already shrewdly warped and inclined to the *Church* of *Rome*, and either actually reconciled, or in a great readines to imbrace that Communion (which excommunicates all *Greek* and *Latine* Churches, *Eastern*, *Western*, and *African* Christians, which will not submit to its Dominion and Superstition) chiefly moved hereto, because they know not what to make of or expect from the Religion and Reformation of the *Church* of *England*; which they see so many zealous to reproach and ruine, so few concerned to relieve, restore, or pity?

As for the return of *you* (my noble Countrey-men) and your Posterity to the *Roman* Subjection and Superstition. I doubt not but many of you, most of you, all of you that are persons of judicious and conscientious Piety, do heartily deprecate it, and would seriously avoid it to the best of your skill and power as indeed you have great cause, both in Prudence and Conscience, in Piety and Policy: yet I believe none of you can flatter your selves, that the next *Century* shall defend the Reformed Religion in *England* from *Romish* Pretensions, Perswasions and Prevalencies; as the last hath done, while the Dignity, Order and Authority of the Ministry, the Government of excellent Bishops, the Majesty and Unity of this Reformed Church and its Religion, were all maintained by the unanimous vote, consent and power of all Estates,

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Nay, the *Dilemma* and distressed choice of Religion is now reduced to this, that many peaceable and well minded Christians, having been so long *barrested*, bitten and worried with novell *Factions* and pretended Reformati^ons, would rather chuse that their Posterity (if they may but have the excuse of *ignorance* in the main controversies, to plead for Gods mercy in their joyning to that Communion which hath so strong a relish of *Egyptian* Leeks and Onions, of Idolatry and Superstition, besides unchristian Arrogancy and intolerable Ambition; that their Posterity, I say) should returne to the *Roman* party; which hath something among them seled, orderly and uniform, becoming Religion, then to have them ever turning and tortured upon *Ixions wheel*, catching in vain at fanciful Reformati^ons, as *Tantalus* at the deceitful waters, rolling with infinite paines and hazard the Reformed Religion, like *Sisyphus* his stone, sometime asserting it by Law and Power, otherwhile exposing it to popular Liberty and Looseness; then to have them *tesed* to and fro with every wind of Doctrine, with the Fedities, Blasphemies, Animosities, Anarchies, dangers and Confusions, attending fanatick Fancies and quotidian Reformati^ons, which like bitches or boiles from surfeited and unwholesome bodies, do daily break out among those Christians, who have made no rule of Religion but their own humors, and no bounds of their Reformati^ons but their own Interests; the first makes them ridiculous, the second pernicious to all sober Christians.

Whereas the *Roman* Church, however tainted with rank Errours and dangerous Corruptions in *Doctrine* and *Manners* (which forbid us under our present convictions to have in those things and visible sacred communion with them; though we have a great charity and pity for them; Charity in what they still retain good, pity in what they have erred from the Rule and Example of *Christ* and his *Catholick Church*;) yet it cannot be denied, without a brutish blindness & injurious slander (which onely serves to gratifie the grosse Antipathies of the gaping vulgar) that the *Church of Rome*; among its *Tares* and Cockle, its Weeds and Thorns hath many wholesome Herbs, and holy Plants growing; much more of Reason and Religion,

of good Learning and sober industry, of Order and Polity; of Morality and Constancy; of Christian Candor and Civility, of Common Honesty and Humanity, becoming grave men and Christians; by which to invite after-Ages and your Posterity to adhere to it and thence rather than to be everlastingly exposed to the profane babblings, endless janglings, miserable manglings, childing confusions, Atheistical indifference and sacrilegious suries of some later Spirits, which are equally greedy and giddy, making both a play and a prey of Religion, who have nothing in them comparable to the Papsal party, to deserve your or your Posterities admiration or imitation, but rather their greatest caution and prevention: for you will find what not I only but sad experience others may tell you, that the fishes and pitchforks of these petty Sects and plebeian Factions will be as sharp and heavy as the Papsists Swords and Faggots heretofore were, both to your religious and civil Happinesse.

But I have somewhat to return up in these our Brethren, who thus causelessly suspect us. Possibly it will not please them: (*explan. n. d. d. d.*) But I must speak it out, both for the truth sake, and theirs: To wit, that themselves are in truth, though not purposely and intentionally, (whereof in mine own thought I freely acquit them) yet really and eventually, the great promoters of the Romish Interest among us: and that more ways then one. These three among the rest are evident. First, by putting to their helping hand to the pulling down of Episcopacy. It is very well known to many, what rejoycing that Vote brought to the Romish party. How even in Rome it self they sang their *Fo pems* upon the tidings thereof, and said triumphantly, *Now the day is ours*; Now is the fatal blow given to the Protestant Religion in England. They who by conversing much with that Nation, were well acquainted with the fiery turbulent spirits of the Scottish Presbyterians, knew as well how to make their advantage thereof: and handled the matter with so much cunning by fomenting their discontents under-hand till they had framed them, and by their means some of the same party here, to become the fittest Instruments for the carrying on of their great designe. And this I verily believe was the very Master-piece of the whole plot. They could not

Doctor
Sanderson's
Preface to
these notes.

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but *fire* (as the *event* hath also proved) that if the *old Government*, a main pillar in the building, were once dissolved, the whole *Fabric* would be *soreshaken*, if not presently *shattered* in pieces and *ruined*; things would presently run into *confusion*; *distractions* and *divisions* would certainly follow. And when the *waters* should be sufficiently *troubled* and *muddied*, then would be their opportunity to cast in their *Net* for a draught. Some who have undertaken to discover to the world the *great plot* the *Papists* had of late years for the introducing of *Popery* in the several parts of it, might have done well to have taken some little notice of *this* also, (I wonder how they could look beside it,) being so *visible*; and indeed the *fundamental* part of the plot. Without which, neither could the *sparks* of *Errors* and *Heresies* have been blown to that height, nor that *Libertinism* (and some other things therewith mentioned) have so soon over-spread the whole face of the Land, as now we find they have done.

Quod li-
ber: 19. quod
Art. 10.
p. 332.

Here Parsons himself saying, *That they have it by revolution, that by special commandments from God, their ORDER AND SOCIETY was miraculously instituted for this end, to work a DISMALL CHANGE amongst us: that the time is come, WHEREIN ALL LAWS, CUSTOMS AND ORDERS MUST BE ALTERED, AND ALL THINGS TURNED UPSIDE DOWN: and that they, being the only men that have the name, Office and Authority of Jesus, BY THEM IT IS, THAT THIS MARVELLOUS CHANGE AND ALTERATION SHALL BE WROUGHT, in such sort, AS FROM THE BEGINNING OF THE WORLD WAS THE LIKE NEVER HEARD OF BEFORE TO THIS PRESENT.* And may we not then justly suspect, fear, conclude, that all our late dismal changes, and turning all things upside down in our Church, State, Kingdoms, Parliaments, were Originally promoted, contrived by the Jesuits, and effected by the seduced Officers and Souldiers, as their deluded instruments? And can we then cry them up for such transcendent rich Mercies, Deliverances, Pledges, of Gods Love and special Favours to our Kingdom, Nation; as some now Proclaime them to the World, because themselves have gained so much unrighteous Power, Treasure, Posses-

Notes.

Possessions, for the present, by these changes and ruines of our Kingdome?

That these are not vaine fears and jealousies will be evident when you consider the Plot laid by Campanella and Contreras, those two subtle Jesuites in these words

V. d. Camp.
ad reg. hisp.
18 contr.
Polit. l. 2.

You must shew that Princes must determine of nothing in Religion.

2. That things be carried on by slow but sure proceedings, as a Musician times his Instrument by degrees: Lose no opportunity; but yet do not precipitate the work.

3. Let no Prince that is willing despair, for it is an easie thing to change Religion. For when the common people are a while taken with novelties & diversities of religion, they will sit down and be weary, and give up themselves to their Rulers wills.

4. The Doctors and leading Pastors must be put out: but if that may be, all at once; but if that cannot be, let it be by slow degrees. When the leaders are down all will submit.

5. The purpose of changing Religion, and extirpating *Lutheranism*, must be concealed; not but that some of the wisest sort may know it, but the People must not, lest it should move them.

6. Some must be suborned to beg importunately of the Prince for Liberty to exercise their Religion; and that with many and gentle words, that so the People may think the Prince is not inclin'd to Novelty, but only to Lenity, and to a tenderness for tender consciences, and that he doth it not as from himself. For the vulgar use to commend a Prince, that cannot deny the Subjects their desires, though they are such as were fit to be denied.

7. One or two Churches only must be desired at first, as being so small a matter, that the people will not much regard.

8. Let there be a Decree for Pacification, that one party do not rail at the other, nor calumniate them. And so the errors that are to be brought in will have great advantage, when they are covered, and may not be contradicted, or so much as named: And so the Rulers will be brought to be only Lovers of peace, and not so intend a change of Religion.

9. Then change the Universities, and tell all the Fellows and Schollars, that they shall hold their places if they will turn, else not,

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not, &c. many will change Religion with the Rulers.

Next he instanceth in Asia, where the Prince pretended, that all the Professors and Ministers places were void at the death of his Predecessor, and he had the disposal of them, by Law.

10 And the change was there made: (as he pretends) by slow degrees, one or two Opinions only changed at the first, and not the whole coitroverted part of the Religion; and so the people will think it but as a small matter to yield in one or two Opinions, and be easily brought to obey.

11 That when a Heresie (for so is the Protestant Religion to them) is wholly to be rooted out, and this must be done by degrees, and in a way of reason, and cannot be done by meer Command and Power, then you must first fall on those opinions that the Common People are most against, and which you can quickly make them think absurd.

12. To make use of the Protestants Contentions. Howasie is it (saith he) in England to bring the Puritans into Order, if they be forced to approve of Bishops.

13. The good life of the Papists: let them live as much, as they will of that.

14. He commendeth many smaller helps: As a Musick, to entice people by delight: 2. To cause all at their marriage to profess the Popish Religion, and so rather then go without a Wife or Husband they will do it. 3. So also to deny Protestants Church Priviledges, at Baptism, Burial, &c.

15. Lastly, he concludes, That where the work must be secretly done by degrees, the Magistrate must keep the Institution, Presentation, Confirmation, and Examination of Ministers in his own hand; and so (if he cannot cast them out at once) he must cast out the most dangerous, (That is, able Protestant Pastors,) and put over the Churches, the disagreeing, and those that do not mind matters of Controversee much, and those that are addicted to their own Domestick businesses (as the Idlers,) and such as are addicted to the Rules: Let him cool the heat of Heresie, (he means true Religion) and let him not put out the Unlearned: and so their Religion will grow into contempt.

SECT. 3.

*The Jesuites Practices against the true Church of England,
for restoring Popery.*

Therefore I desire them that can see a cause in its effects, but
to follow their streams till they find the fountain.

Whence came those motions against the Ministry and
Archbishops into our Councils? I well know that all this came
in hell. But whether by the way of *Rome*, I leave to your
enquiry. Yea, whence was it that motions have been made to
pull down all the Ministry at once? Was this by Protestants?

Whence came the Doctrine contended for by Sir. *H. V.*
and others, against the power of the Magistrate in matters of
Religion, and for universal libertie in Religion? I know the
Papists are not for such libertie in *Spain*, or any where, whereby
they can hinder it: but withal I know, that it is one of their
Fundamentals, that such matters belong onely to the Pope and
Prelates, and Magistrates must but be their Executioners; And I
know that it is truly the Magistrates power for which the u-
surping Pope contendeth: and I know that the Papists are
most zealous for liberty of conscience in *England*, though
deadly enemies to it elsewhere.

Whence came the *Hiders* Body of Divinity, that hath infected
so many high and low? How come so many called *Seekers* to
seem to be at a losse, whether there be any Scripture, Church, or
Ministry, or which be they?

How came we contrived into a War with *Scotland* and *Holland*,
when we could keep peace with *Spain*? With them, with us,
or both, there was some sorry cause.

How came our Armies so corrupted with principles of impi-
ety, licentiousness and Anarchy, that so many turned Levellers,
(to say nothing of all the rest) and rose up against their Com-
manders,

manders, and were said to be subdued by force, and some of them shot to death, and many cashiered, &c.

How came it to passe that Papists have been discovered in our Armies, and in the several parties in the Land?

And where are the swarms of the English Jesuits and Fryers, that are known to have emptied themselves upon us from their Colledges beyond Sea?

How came it to passe, that the Petitions of the Protestant Presbyters of London, and of other Protestants for the life of the King, could not be heard? but that the Levelling party carried on their work, till they had set the foreign and domestick Papists on reproaching the Protestants as *King-killers*? and had (though very falsely) turned the odium of that horrid kinde of crime upon the innocent Protestants, which the Papists are known to be most deeply guilty of: and now in all Nations they make the ignorant people believe, that the death of the King was the work of the Protestants, and the blot of their Religion.

Whence came it to passe, that so many Popish opinions were maintained? As, 1. The Authority of Scriptures was cryed down. 2. An infallible light set within every man, whereby he might be a Pope to himself. 3. Christ worshipped in a man, the next way to have him worshipped in an host. 4. That the Ministers of England were no true Ministers. 5. That it was not lawfull to joyn with us in publick Assemblies. 6. That Sacraments are not seals of the promises of God, nor instituted to confirm the promise. 7. That circumcision was a seal of the righteousness of Faith onely to *Abraham*. 8. That the Ordinances of God are not effectual in the hands of unholy men; as if the efficacy of the Ordinance depended on the goodness of men; and, as the Papists say, the intention of the Administrator is necessarily required to the truth of the Sacrament. 9. That all that was established among us was Popish, until at last we have no Religion but Popery, &c.

Whence comes it to pass that we cannot be satisfied under the best Government in the world? yea, under any? Whence comes it that the best Governours have been deposed? "I should (saith Mr Baxter) with great rejoycing give a thou-
"sand

"land thanks to that man, that will acquaint me of one Nation
"upon all the earth that hath better Governours in Sovereign
"power then those that have been deposed.

Whence comes this restlessness of ours, but from the influence
of a forreign power upon us? And what forreign power hath
the like influence upon us to that of the Pope?

Whence comes it to pass, that Levelling went on with conti-
nued success, till the House of Lords, with the regal office, was
taken down, and an Engagement put (on all those ductile souls
that would take it) to be *True to the Common wealth, as established
without a King or house of Lords?*

Whence came it that the weekly News-books contained the
Letters of the Agents of the Agitators from *France*, telling us
how good men the Jesuites were, and how agreeable to them
in their principles for a democracy, (which they vainly call a
Republick, as if there were no Commonwealth, but a Democra-
cy) and telling us, what exceeding meet materials for such a
Commonwealth the Jesuites would be? The Agencies of par-
ticular men with Jesuites, I shall purposely omit.

- Whence came it that all the maddest dividing parties had
their liberty, and the reproach and envy was most against the
united Ministry?

Much more may be proposed tending to a discovery, how far
the Papists have crept in among us, and had to do in our affairs.
But I think God hath yet much more in season to discover.
Truth is the daughter of time.

D 2

SECT.

SECT. III.

What Parties they have insinuated themselves to, and how against the Church, for restoring Popery.

Key for
Cath. p.
326, 327,
Chap. 335.

AND that we may see what they have done, let us discover what Parties they insinuate themselves to; in Mr. Baxters own words.

As for the old English Bishops and conformable Ministers, who were of the faith and doctrine publicly here professed, I confess I find but little evidence that ever the Papists had much to do with them.

As for the Presbyterians, I do not see any reason to think that ever the Papists had any interest in them of any man, there being none that they more hate then these two sorts (the old sound Episcopal men, and the Presbyterians) But yet both in France and Scotland they have cunningly wrought upon them *ab extra*, alarming them into disturbances by the wild-fire which they have cast in.

As for the King himself that was their Head, if any conjecture that he was a flat Papist, as I have heard many rashly say, I think there is much evidence to confute them. 1. That very letter to the Pope (forementioned) on which the suspicion is most grounded, if you mark it exactly, doth intimate no more then a desire of a union and Reconciliation, with some additions that may bear a tolerable sence. 2. His own Profession of the Protestant Religion is sufficient evidence. 3. His Disputation with the Marquess of Worcester cleareth it. 4. His speech at death, and Pape since published, clear it more.

Yea, for my own part I am perswaded, that the Papists were as much afraid of King Charles and the Grotion design, as of any thing that of long time hath been hatcht against them. They are not all of a mind at home. And hence was the malice of the Jesuites against the life of the King (and wical, that he was falln into such hands where he was like to do them little service.)

The

The persecuted Nonconformists of the Protestant party, though they were most adverse to the Papists, yet had some of the Popish brood at last crept in among them, not only to spie out their minds and ways, but to head the party, and sow among them the seed of further discontent and errour, and to make them a Nursery for various sects. For every where by their good will the Jesuites will have some. If you ask me for my proof of this, I shall at this time give you but these two. 1. The faults that sprung up from among them, and the manner of Production; (of which more anon.) 2. The words of the Jesuits Letter recited by Mr. Pryn, Introd. pag. 90. [I cannot chuse but laugh to see how some of our own coat have re-incounted themselves: you would scarce know them if you saw them; and it is admirable how in speech and gesture they all the Puritans: the Cambridge Scholars to their woful experience shall see, we can all the Puritans a little better then they have done the Jesuites: they have abused our sacred Patron St. Ignatius in jest, but we will make them smart for it in earnest. I hope you will excuse my merry digression, for I confess it to you, I am at this time transported with joy, to see how happily all instruments and means, as well great as lesser, co-operate to our purposes.] Yet cannot I hear of any considerable infection among this party that way before Sir Henry Vane's daies.

How far they crept into all Societies under the name of Independentists, is opened by so many already in Print, that I shall add no more of it. And it's a thing notorious, that they have crept in among the Anabaptists, and fomented that Sect. The story of the Scottish Missionary that pretended himself a Jew, and gave the Anabaptists the glory of his Conversion, and Rebaptizing at Hebram, and was discovered at Newcastle, is published and commonly known: (whether he be yet in Prison, or releast, I know not.) And too many more have more cleanly plaid their game. And though many of the more sober Anabaptists would not be so useful to the Papists as they have expected, yet multitudes of them too far answered their expectations. If you ask now what the Papists get by all this, I answer you see in the Instance but of this one fact, and the products of it.

1. By

The grand Plot for restoring

1. By this means our Councils, Armies, Churches have bin divided, or much broken. 2. By this trick they have engaged the minds and tongues of many (and their hands, if they had power) against the Ministry, which is the enemy that standeth in the way. 3. They have thus weakned us by loss of their former adherents. 4. They have found a Nursery or Seminary for their own Opinions, which one half of the Anabaptists too greedily receive. 5. By this they have prepared them for more and worse. 6. By this means they got an Interest in our Armie, or weakned our own. 7. By this they have got Agents ready, for mischievous designs (as hath been lately too manifest.) 8. By this they have cast a reproach upon our Profession, as if we had no unity or consistence, but were vertiginous for want of the Roman pillar to rest upon. 9. By this they have loosned and disaffected the common people, to see so many minds and waies, and hear so much contending, and have loos'd them from their former steadfastnesse, and made them ready for a new impression. 10. Yea by this means they have the opportunity of Predicating their own pretended unity, and hereby have drawn many to their Church of late. All this have they got at this one game. What then have they got by all the rest?

I shall next tell you of some of those Heresies or parties among us, that are the Papists own Spawn or Progeny; Either they laid the Egg, or hatched it, or both.

And 1. It is most certain that *Libertinism* or *Freedom for all Religions*, was spawned by the Jesuits, who hate it in *Spain* and *Italy*, but love it in *England*. I have met with the masked Papists my self, that have been very zealous and busie to promote this *Liberty of Conscience* (as they deceitfully call it.) For by this means they may have Liberty for themselves, and Liberty to break us in pieces by sects, and also Liberty under the Vizard of a Secretary of any tolerated sort, to oppose the Ministry and Doctrine of truth.

But the principal design that the Papists have upon our Religion, at this day, is managed under a sort of *Juglers*, who all are confederate in the same grand principles, and are busie at the same work, and are agreed to carry it on in the dark, and with wonderful secrecy do conceal the principal parts of their opinions;

opinions; but yet they use not all one vizor, but take on themselves several shapes and names; and some of them industriously avoid all names. The principal of these *Hiders* are these following.

1. The *Vani*, whose game was first plaid openly in *America* in *New-England*, where God gave in his Testimony against them from Heaven upon their two Prophetesses, *Mrs. Hutchinson*, and *Mrs. Dyer*.

The next sort of *Hiders*, are the *Paracelsians*, *Weigelians*, and *Behmenists*, who go the same way in the main with the former, and are indeed the same partie, but think meet to take another name, and fetch their vizor from *Jacob Behmen*.

Another sort of the *Hiders* are these called *Seekers*, among whom I have reason to believe the *Papists* have not the least of their strength in *England* at this day. They practise the lesson that *Bovinius* in *Apparat, ad consulat*, taught *Prince Charles* long ago [*Primum est, ut quoniam vera Religio tibi inquirenda est, antequam ad eam investigandam accedas, omnem prius Religionem a pectore suspectam habeas: lubeatque tandem à Protestantium fide, ac Religione animum ac voluntatem suspendere, quandiu in veri inquisitione versaris.*—] We must suspect all Religion it seems, and be first of no Religion if we will become *Papists*. A fair beginning! We must then be unchristened, and suspect *Christ* and *Scripture*, that we may be espoused to the *Pope*. And this is the *Papists* work by the *Seekers*, to take us off from all, or from our former Religion, and blot out all the old impressions, that we may be capable of new. And if they can accomplish this, they have us at a fair advantage. For he that is not a stark *Atheist* or *Infidel*, but believes that he hath a soul to save or lose, must needs know the Necessity of seeking his salvation in some Religion or other: and therefore take him off from this, and you must needs bring him to some other: And he that could prevail to take him off his old Religion, is likeliest to have so much interest in him, as may also prevail to bring him to another. And the *Papist* thinks that on the pretence of *Unity*, *Antiquity* and *Universality* (of which indeed they have but a delusory show) they can put as fair for him that is once indifferent, as any other can.

Of these *Seekers* there are these sub-divisions, or Sects. The first

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first and most moderate do only profess themselves to be *Seekers* for the true Church and Ministry; holding that such a Church and Ministry there is, but they are at a losse to know which is it.

The second sort of *Seekers* are to seek whether there be any Organized Political Church, or any Ministry, or any Ordinances proper to a Church at all, or not. Not denying them, but *Doubting* and *Seeking*; that so when they have found them at Rome, they may prove but *Finders*, and not grosse changelings.

Another sort of *Seekers* are those that do not only *Doubt* of, but flatly deny any Ministry, and Political Churches, and Church-ordinances on earth, as things that are lost in an *Universal Apostacie*.

Another sort of *Seekers* do not only doubt of or deny these Particular Churches and Ordinances, but also they are to seek for the *Universal Church* it self, and the holy *Scriptures*; yea, many of them not only *Questioning* them, but flatly maintaining, that we have no certainty that the Scripture is true, or that we have the same that was written by the Apostles, or that there is such a thing as a true Ministry, or Seat of Christianity in the world. Its most evident therefore that this is but a juggle; and that such are either *Infidels* or *Papists*.

A fifth sort called *Seekers* also there are that own the Church and Ministry, and Ordinances; but yet suppose themselves above them.

And a sixth sort of *Seekers* there are that think the whole company of believers should now be overgrown the Scripture, Ministry and Ordinances.

All these sorts of *Seekers* are bred or cherished by the *Jesuits* and *Papists*. And the truth is, when a man is made a *Seeker*, he is half made a *Papist*. As a Dog when he hath lost his Master will follow almost any body that will whistle him; so when men have lost their Ministry, Church and Religion, they are easily allured to the Church of Rome. For they are a body as conspicuous to a carnal eye as any other. And who will not rather be of the *Roman Church* and Religion than no Church?

And

Ano

Another sort of *Hiders* are the *Quakers*: an impudent Generation, and open enough in pulling down, but as secret and reserved as the rest in asserting and building up. What interests the Papists have in breeding and seeding this Sect among us, hath been partly proved from the Oaths of witnesses, and confessions of Fryars.

A fifth sort of *Hiders* are those Enthusiasts that shun the affected bombasted language of *Behmen*, and such-like, but yet give us much of the body of Popery, headed by an infallible prophetick Spirit, instead of the Pope. Such as the Authors of the Book against the Assemblies Confession, owned by *Parker*, but said to be written by a *London-Doctor*. And many such Doctors; know and hear of abroad in *England*. They take upon them to be adversaries to the Pope, but they are friends to his Doctrines, and maintain the necessity of an infallible living Judge, and send us to Prophets for this infallible judgement. And could the Papists bring men once to this, it is an easie matter to strike off the seign-ed prophetick head, by disgracing such as meer fantasticks, and to set on the ancient Papal head, which onely will agree with the body they have received. So much of the Libertines and *Hiders* of their Religion, (of all sorts.)

Another sort that are spawned by the Papists, are stark Heathens, Atheists or Infidels. Not that they desire that men should be absolutely and finally Infidels: But, 1. They would make the world believe, that all must be infidels that will not receive the Christian Faith upon the Roman account and terms: and in order to this, they industriously seek to disgrace the Holy Scripture, and overthrow all the grounds of the Faith of such as they dispute with; and so make them Infidels in order to the proof of that their affirmation. 2. And then they think they must take them off all Religion, to prepare them for the Popish Religion. 3. And the malice of some of them is such, that they had rather men were Infidels then Protestants: or at least they will venture them upon infidelity in the way, rather then not take them off from being Protestants. And no wonder, when they allow Infidels so much more charity then Protestants, as to their salvation: for *Rome* burneth Protestants, but giveth toleration for Jews. And thus by these Devillish devices, the *Hiders* in *Eng-*

land that keep close their Religion, are discovered at last to be one part of them Infidels or Heathens, and another part of them Papists. And no wonder if they would lately have introduced the Jews here into *England*, and if they have so many other designs to promote this Apostacie.

SECT. V.

How the Jesuites hide themselves, and how they may be discovered.

A Gain, they carry on their design by hiding themselves among us, and by peculiar dispensations coming to any of our Assemblies, or joyning in worship with any party either good or bad.

Indeed the principal means by which they conceal themselves, is, By thrusting themselves into all Sects and Parties, and putting on the vizard of any side, as their cause requireth. It is well known that formerly we had an abundance of them that went under the name of Protestants, and were commonly called *Church-Papists*: but there is great reason to think that there is more such now. Some of them call themselves *Independents*, some creep in among the *Anabaptists*, and some go under the cloak of *Arminians*, and some *Socinians*, and some *Millenaries*, and all the other Sects before-mentioned. They animate the *Vanists*, the *Behmenists*, and other Enthusiasts; the *Seekers*, the *Quakers*, the *Originists*, and all the Juglers and Hiders of the times: it is they that keep life in *Libertinisms*, and in Infidelity it self. Among every one of these parties you may find them, if you have the skill of unmasking them.

Another way of hiding themselves, is, By having a Dispensation to come to any of our Assemblies, or joyn in worship with any party, good or bad: or else they will prove it lawful without a Dispensation, where the Pope interdicteth it not. And their way is this: That all the old known Papists, especially of the poorer sort, shall be still forbidden to come to our Assemblies, lest they bring the blot of levity and temporizing on their

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Religion, and lest there should not be a visible party among them to countenance their cause. But the new Profelytes, especially such as are of any power and interest in the World, and may do them more service in a masked way, and can fairly avoid the imputation of Popery, these shall have leave to come to our Assemblies, when their cause may make advantage of it.

That you may see I feign not all this of them, (besides the proof from certain experience, which we dayly see) let me lay before you the Decisions of one of their principal *Directors*, in this work of propagating their Faith: and that is, *Thom. à Jesu de Convers. Gentium*. How far they are for favouring of Heathens and Infidels, and liberty of conscience for them, (for all their cruelty to Protestants) you may see him, *lib. 5. Dub. 4. p. 207*. Where he tells you, that the sentence commonly received in the Schools, is, That it is not lawful for Christian Princes to use any force against Infidels, for sins against the Law of Nature it self: and citeth *Cajet. Victoria, Covarruv. Greg. de valent.* And himself decides it in the middle way of *Azorius*: "That Pagans may not be punished for despising the honour and worship of God, though they may for not giving every man his own, and for theft, murder, false witness, and other sins that are against mens right. Compare this with Sir *H. Vane's Doctrine of Liberty*.

And *lib. 5. part 1. Dub. 6. pag. 220.* he teacheth, "That a Catholick living among Hereticks may (when the scandalizing of others forbids it not) for fear of death, go to the Temples of Hereticks, and be among them in their meetings and Assemblies, because of it self it is a thing indifferent: for a man may for many causes go to the Temples of Hereticks, and be among them in their Assemblies, as that he may the easilier and more effectually and commodiously confute their errours, or on other just occasions, (unless accidentally it scandalize others.) Yea, as *Azorius* saith, he may do it to obey a Prince, though he be an Heretick, when he feareth the loss of his honor, maintenance or life: for in this he onely obeyeth his Prince: especially if among the faithful (*that is, the Papists*) he openly affirm, that he doth it onely to obey his Prince, and not to profess the heretical sect: for by that open attestation he avoideth the offence and danger of Catholicks, and well declineth the unjust vexation of the Prince,

And that Papists may eat flesh on days when their Church forbids it, to hide themselves among hereticks, he determineth in *Dub. 3. p. 218, 219.* So that the Papists are abundantly provided for their security, against such as would discover them, when it stands not with their ends to disclose themselves.

Another most effectual way of *Hiding themselves*, is by *Equivocation or mental reservations*, which we use to call Lying, when they are examined about their Religion, their Orders or their actions. Lying that hurteth not another, they commonly maintain to be but a venial sin, which, say most of them, is properly no sin at all. And to equivocate or reserve one half of your answer to your selves, say the Jesuites, is not Lying, nor unlawful, in case a mans interest requireth him to do it. See the words of their own casuists cited for this by *Montanus the Jansenist*. Were it a thing that needeth proof, I would give you enough of it. *Thom. à Jesu the Carmelite, ubi sup. Dub. 4. pag. 218.* secureth them sufficiently: His Question is [*Whether one that denieth it when he is asked of a Heretick whether he be a priest, or a religious man, or whether he heard Divine service, do sin against the confession of faith?*] He answereth, [*No: for that is no denying himself to be a Christian, or Catholick: For it is lawful to dissemble or hide the person of a clergy man or a Religious man, without a lye in words, lest a man be betrayed and in danger of his life. and for the same cause he may lay by his habit, omit prayers, &c. — because humane Laws for the most part bind not the subjects conscience, when there is great hazard of life, as in this case Azorius hath well taught. Just. Mor. Tom. 1 lib. 8. c. 27.*] So that by the consent of most, there is no danger to a Papist in any such case from his own confession.

Another way of *Hiding their Religion* and themselves, is by *false Oaths*, which we called wilful perjury, but the Jesuites take for a Lawful thing, when a *mental Reservation* or *Equivocation* supplyeth the want of verbal truth, as their words cited by the forementioned Jansenian, testify. And who will ever want so easie, so obvious, so cheap a Remedy against all danger of perjury, as a *mental Reservation* is?

Yea, that the Pope can sufficiently dispence with any of their Oaths of fidelity or Allegiance, or the like, I shall shew you under the last Detection. The Parliament hath imposed on them an Oath

of Abjuration: but do they not know how little the Clergy, and such as have their countenance, will stick at that? such Nets are too wide to catch them in. Hear the words of one of their own priests (*Jo. Browns Voluntary Confess. in Pryns Introduc. p. 303.*) saith he, [*It's strange to see the Stratagems which they use with their penitents concerning the Oath of Allegiance! If they be poor, they tell them flatly, (when they are demanded to take the Oath) that it is damnable, and no waies to be allowed by the Church: If they be of the richer sort, they say they may do as their conscience will inspire them. And there be some of them that make no conscience at all, to have it taken so oft as they are demanded.*] What would you have more, then such discoveries by themselves?

SECT. VI.

How we may discover the Papists, when they are masked.

YOU have cause to suspect all that use a *Mask*, and purposely hide their minds. To suspect them, I say, to be Papists or worse: They walk not in Gods way that walk in Darknesse: It is the Kingdom of Satan that is the Kingdom of Darknesse, and it is he that is the Prince of Darknesse, and his servants that are the sons of Darknesse.

And therefore the *Vaine* and *Steril* language of Paracelsian Behmenists, and Popish Juglers, doth serve with me for no other use but to raise me into suspicion of their Designs and Doctrines, and to signifie a *Vain* and *Steril* mind.

The Jugling Papists may be known by this, that they are all waies loosning people from their Religion, and leading them into a dislike of what they have been taught; that they may be receptive of their new Impressions. And therefore of any one Sect in *England* there is none to be so much suspected of a spirit of *Jesuitism*, as the *Seekers* of all sorts.

The Jugling Papists may be much detected by this, that they are all upon the *Destructive* part in their Disputes, and very little on the *Affirmative* part. They pull down with both hands, but
tell

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tell you not what they will build up, till they have prepared you for the discovery. They tell you what they are against: But what they are for, you cannot draw out of them. As if any wise man will leave his house or grounds till he knowes where to be better: or will forsake his staff that he leaneth on, or the food that he feedeth on, till he know where to have a better provision or support. Do they think wise men will be made irreligious? They deal by the poor people, as one that should say to passengers on Shipboard [*What fools are you to venture your lives in such a Ship that hath so much encumbrance and danger, and so many flaws, and but a few inches between you and death, and is guided by such a Pilot as may betray you, or cast away your lives for ought you know?*] They know now that none but mad men will be perwaded by such words as these to leap into the Sea to escape these dangers: and therefore they do this but to make men willing to passe into their Ship, and take them for our Pilots. If you are wise therefore, hold them to it, and leap not over-board, but keep where you are, tell they have shewed you a safer Vessel and Pilot: which they can never do.

And you may strongly conjecture at the quality of these Juglers, by their constant opposition against the Ministry. It is Ministers that are their eye-sores; the hinderers of their Kingdom: Could they but get down these, the work was done, the day were their own: And therefore their main business, whatever vizor they put on, is to bring the people into a dislike or contempt of the Ministry. If they seem Quakers, they will rail at them: If they seem Seekers, they will dispute against their calling: If they seem the gentlest Behmenists, they have their girds at them, to acquaint the World that they are misguided by them. But at first, they will not let you know which is the true Ministry, if ours be not; or which is the true Church, if ours be not: Here they leave you.

The Jugling Papist, what vizor soever he wears, is commonly putting in for his own opinions, of the Necessity of a Judge of Controversies, an Infallible Church, a State of perfection here, the magnifying of our own inherent Righteousness, without any great esteem of Justification by the forgiveness of sin: and many such like.

Papists

Papists have still an aking tooth at the *Autoritie* and *Sufficiency* of *Scripture*; and therefore on one pretence or other are still disgracing and impugning it, and leading men aside to some other Rule.

Papists have still an enmity against the *Power of the Magistrate in matters of Religion*: For in such matters their *Vice-christ* must be the only Judge. Whereas indeed, by that time the *Magistrate* hath judged, *Who is punishable by the Sword*, and the *Pastors* and *Particular Churches* have judged, *Who is excommunicable*, (which are their undoubted works) there is nothing left for a Pope to do. Suspect them that are for Liberty for all; or at least for all that are no worse then Papists. They that set open this door, intend to creep in at it themselves at last.

And it is a suspicious sign when you find men enemies to the Unity, Peace and Settlement of our Churches, but would still keep us in division and distraction. And yet some of these men will lament our Divisions, and cry up Unity, but they will secretly hinder it, or do nothing to attain it.

And it is somewhat suspicious to see men hang loose from all our Churches in their practice, and joyn with none, nor communicate in the Sacraments. If they know not Sacraments and Church-communion to be both our Duty, and the means of our strength and comfort, it is doubtful whether they are Christians or Infidels. But if they know this of the Necessity and use of Sacraments, and Church-communion in general, and yet joyn not with any of our Churches herein, it's a shrewd suspicion that they have an eye upon some other Church. For sure a tender conscience would not be many years in resolving of so great and practical a point, no more then he would live many years without Prayer, on pretence of being unsatisfied in the mode of Prayer.

And yet on the contrary side, there are some Jugling Papists, especially in our Councils, Civil and Ecclesiastick, that play their game by over-doing, and making every thing to be Popish and Antichristian, to drive us into extreams, and into opinions, in which we may easily be baffled. And it's not a little that they have won of us at this game.

You

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You may know them by the Questions they propose, and the method they take, As,

1. Say they, Be sure to keep the Respondents part, and not the Opponents. It's not so easie to prove, as to wrangle against proofs.

2. Follow them with certain Questions, which the vulgar are not vers'd in. As, 1. Where was your Church before *Lu-ther*? or where hath it been visible in all Ages?

Q. 2. How prove you that you have a true Scripture that is the Word of God among you?

Q. 3. What expresse Word of God do the Catholicks (the *Papists*) contradict?

Q. 4. How prove you that you have a truly called Ministry that is to be heard and believed by the people?

Q. 5. By what warrant did you separate from the Catholick Church, and condemn all your own forefathers, and all the Christian world?

Q. 6. If you will separate from the Catholick Church, what reason have you to follow this Sect, rather than any one of all the rest?

Q. 7. What one man can you name from the beginning that was in all things of *Luthers* or *Calvins* Opinions?

Q. 8. Do you not see that God doth not bless the labours of your Ministers, but people are as bad as they were before? what the better are you for hearing them?

The Jesuites design against the Bishops, Ministers, &c. and Government of the Church of England, for restoring Popery.

THe Jesuites crept into all societies, and acted all parts; and being a foreseeing generation, they lookt further before them than the short-witted men whom they over-reacht. They set up persecutions and clamours against Bishops, and the ablest Ministers in the Land: (for it was the *Papist* that set up the opposition against Bishops, as appears by father *Sibthorp's* Letter to father

Father Medcalf, who saith, *And now they are pulling down that wall which at once adorne and defended their way, I mean their Government: their Vineyard (as they used to preach) is laid waste, and the wilde beasts of the forest (you know whom they mean) may enter in:* and upon that ground they proceed so sure, that how ever things happen, they have their advantage. They see ths attempt will prevail against the Governours and Government of the Church, or it will not: if it doth, then all the ablest and wisest men are like to be removed, and their places filled with weak and ignorant men, unable to resist them; and ductile worldlings, that will always be on the stronger side, and their ends will be easily attained. But if there be any opposition, murmuring, discontents, either it will provoke the Discontented to open defence and resistance, or not: if not, their discontents will hurt none but themselves: if it do, then either they will be crushed in the beginning, or able to bring it to a war. If the first, then we shall have the day; and this to boot, that they will lie under the odium of Rebellion, and be trod the lower, and be the less able ever to rise, and we shall be able with ease to drive on the change to a higher degree, in opposition to so odious a party. But if they be able to make a war of it, either they will be conquered, or conquer, or make peace. The last is the most unlikely, because jealousies and engagements will presently be multiplied, so that an apparent necessity will seem to lie on each party, not to trust the other; and the flames are easier to be kept in, then kindled: and if so unlikely a thing should come to pass, yet it must needs be to our advantage. For we will openly all appear for the King, and so in *England* and *Ireland* we shall be considerable. He will remember that he was helpt by us, and look on the Protestants and Puritans as Rebels, and take his next advantage against them, or at least be at a greater distance from them then before: for such a war will never out of his minde, nor will he think himself safe till he hath disabled them from doing the like again. But if one part conquer, it will be the King, or the Puritans: (for so the Protestants must now be called.) If the King prevail, then will the Puritans be totally trod down; and we, by whose help the victory was got shall certainly be incomparably better then we are, if not have presently all our will. For our fidelity

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will be predicated, the Rebels will be odious, so that their very names will be a scorn, and there will be no great resistance of us. But if the Puritans get the day, (which is a most unlikely thing) yet shall we make great advantage of it: For, 1. They will be unsettled and all in pieces, and not know how to settle the Government. 2. We shall necessitate the Puritan Protestants to keep the King as a Prisoner, or else to put him to death. If they keep him as a Prisoner, his diligence, and friends, and their own divisions, will either work his deliverance, and give him the day again by our help, or at least will keep the State in a continual unquietnesse, and will be an *Odium* on them. If they cut him off, (which we will rather promote, least they should make use of his extremities to any advantage) then, 1. We shall procure the *Odium* of King-killing to fall upon them, which they are wont to cast upon us, and so shall be able to disburden our selves. 2. And we shall have them all to pieces in distractions. For, 3. Either they will then set up a new King, or the Parliament will keep the Power, changing the Government into a Democracy. The first cannot be done without great concussions, and new wars, and we shall have an opportunity to have a hand in all; and if it be done, it may be much to our advantage. The second will apparently, by factions and distractions, give us footing for continual attempts. But to make all sure, we will secretly have our partie among the Puritans also, that we may be sure to maintain our interest which way ever the world goes.] The event with common reason and many full discoveries shew, that this was the frame of the Papists plot.

*An answer to the Roman Catholiques Reasons for
— Indulgence.*

JUST as I was closing this afternoons diversion, the Reasons
I aforesaid come to my hand; *Reasons why Roman Catholiques
should not be persecuted*: what indeed I expected, in being an ill
cause for which so many Learned Men as are devoted for that
way, can say nothing, and though I hear they are answered by
an abler hand, yet thus much I thought fit to adde concerning
them.

Reason.—We have great reason to bleſs God that they deal
with us with calme reasons; who deal with our forefathers with
cruell persecutions. — hat when they burned them, they are so
restrained that they can only dispute with us, that they only ar-
gue here: while they banish as in *Poland*; torment as in *Spain*;
Massacre as in other places: — not unto us, not unto us; it is even
so, O Father, because so it pleased thee.

Reasons why Roman Catholiques — reason is as universal as
Mankind, and of as great a compasse as nature; — doth reason
say in *England*, that *Roman Catholiques* shall not be persecuted,
and doth not reason say in *Spain*, *Italy*, &c. that poor Protest-
ants shall not be tormented: doth mens reason tell them that
a small fine is intollerable in *England*, and doth mens reason tell
them that the inquisition is tollerable in *Spain*. Be not partiaill
in your selves, but Judge righteous judgement: desire no more
in reason from us; then you would in reason allow us.

Should not be persecuted, alaz! for you — how modestly you
insinuate — *should not be persecuted?* you mean no harme, only
you would not be oppressed — very good, and how are you
persecuted, your Priests are safe, your estates are intire, your
way is connived at: and yet what paines you take to prove you
should not be persecuted, — will you never leave your trickes
— thus when you lived peaceably among us, you perswaded the
World we eat you up, we oppressed, we tormented you: — in
so much that some of your people take us for Devils and not for

men, and think *England* is an Hell, or a Purgatory, as well for Papists as for Hories; Fye upon these Religious cheats, and devour frauds, is this the way to uphold an holy cause: what will yee lye for God, and do so great an evil, that any good may come thereof, God forbid:—should not be persecuted.— A subtle yet a palpable *answer*: O first, this is not the first time you meant more then you spoke; it e. should be tolerated, and at full liberty to deceive and be deceived; not be persecuted, that is in the *English* that was spoken in *Queen Maris* daies; persecute: we are not ignorant of your devices, we know that an Indulgence to vice is a punishment to virtue, — that a Toleration of error, is but a subtle oppression of truth; and an indulgence to you, is but a sly persecution of us; — you know we desire not to persecute you, but to secure our selves: we make no Lawes against your Religion, — but for our own; we only establish the truth we apprehend, and take care that we be not seduced to the errors we fear, — if you will needs oppose these Lawes which you know will punish you; undermine this truth which you know will prevail against you, and promote those errors which you know will undo you; — blame us not, your ruine is of your selves: — we may say that we desire not your misery, (if you suffer any) but that you should turn from your evil waies, and live among us.

Not be persecuted, — if we persecute you, it is only in part of your Estates, which you can easily part with, and live very well; that we may save your Souls: we correct that we may reform you: we give you over to some punishment, that you may be saved in the day of the Lord; — what you think severity, is the greatest mercy; what you call cruelty, is the greatest kindness in the World, as being a kindness to Souls, and that for Eternity.

Should not be persecuted; — and who of you is persecuted?

1. Not your Priests, for they are onely enjoyed to stay in those forreign parts whither they went against Law and Allegiance of their own accord, and forbid their own Countries which they have of their own accord forsaken; — if they stay at home, they may have the priviledge of Subjects: if they will run beyond Sea for order and power to do mischief, here they

they must be punished as *fugitives*: for the World must know that the French, Spaniards, &c. do not suffer with us; onely such *English* men as must needage abroad to learn that mischief, which they may practise at home.

2. Not your *People*, — for: they onely pay little more then others towards that charge of the Government which they occasion: you endanger our Government more then others, you pay a little more towards the support of it then others: — it's true, you are charged two parts of three of your Estates: but you usually come off with a slight composition, — which you may very well afford towards the securitie of the Government, which you so much hazard: is it persecution to allow something of your superfluities for the Kings necessities? especially when it is not so much as the Pope extorted from you, when he called England, *Potens inexhaustum*, — you pay nothing now for Bulls, Pardons, Licences, Dirges obits, — Vestments, Crosses, &c. you may have a cheap way of serving God: and therefore I hope you may afford his Majestie the more, that he may maintain that way —

Should not be persecuted, — you are not persecuted for Religion, But punished for disobedience, — you say you disobey for conscience sake, — be that between God and you: — the Magistrates observe your actions, and punish them: your hearts they know not, and therefore they judge them not: — there is no governing of Mankind, if the Magistrate must not punish mens actions which he seeth, but indulge them for their conscience which he seeth not.

Should not be persecuted, — you are not persecuted, but onely disabled from persecuting us: you are weakened in your Estates onely that you may not ruine us; you are incapable of power that you may not oppress us, to live quietly, soberly and honestly, you have enough; to live seditiously, dangerously and factionally, you have too much: — we are so indulgent to you, that you want nothing which may be necessary for your livelyhood, though we are so jealous over you, that you want that which may be necessary for your design: we take away part of your Estates, that you may not be capable of attempting

ting that whereby you may forfeit the whole. —

Here I observe two rules: 1. The one of Charity; teaching not to do to others what we would not have done to our selves: where we must distinguish what we would not in reason, and what we would not in interest: If I were a malefactor in interest, I would not be punished: If I were a Judge in reason, I would punish a malefactor: so if I were in an error, self-love would dictate to me a desire of advancing my error, — if I held the truth contrary to that error, conscience would suggest to me my duty to suppress that, for the advancement of a truth; to the case in hand, if you should really think we were deceived and went astray, we would have you by all means discover to us the errors of our water, and restrain us from them; and now we really think you in damnable errors, we would convince you of those errors; and by all means restrain you from them. 2. The other Rule is of Prudence; teaching to bear with you the lesser inconvenience as coming nearest to us, that we may be able to suppress other factions that go farthest from us. 1. Of two inconveniences we may choose the least; but of two sins we may choose none. — and really I think it sin in me to countenance any thing which I judge against Gods truth and way; — if I can discountenance it. 2. To bear with you is to bear with all the errors in the World; your way being a farrage of all the exploded heresies among Christians.

3. Now you know we are under the disgrace of coming too near your way; we must say and will prove it, that your Religion (if I may so call it) is the farthest from that which is styled the old Protestant, then from any other way professed and owned in England.

4. And is it come to that, that you have raised so many Sects among us — (for the Sects are but your by-blows) that we have but this sad choice left; either to be swallowed up by them, or to close with you, — this is plain English.

1. Reas. Roman Catholique was the Religion of England a thousand years.

Ans. The Roman Catholique way was not the Religion of England, but the corruption of its Religion these thousand years:

years: (Although however that's not the Christian Religion that is of a thousand standing onely) our Religion was the Word of God for 1400 years, to which the Papists added their Idolatry, Superstition, and Tradition, these 900. years. the Religion of *England* was alwaies contained in the Lords Prayer, the ten Commandements, the Articles of Faith, the Doctrine of the Sacraments, the Order and Discipline we have now established by Law:—the corruptions of Rome were only of late brought in upon these foundations! and are now removed by Law: and really it's strange that humane corruptions, such as Popery is, should claime the same right with Gods institution, such as Judaisme was; one institution of God may give place to another by degrees:—though it give not place to the corruption of men *not for an hour*:—we have buried your way in *honour*: our care is now that it rise not again in *dishonour*: As the Primitive Christians suffered that generation of *Jewes* which was bred up in Judaisme to continue their own way; though they suffered neither *Jewes* nor Gentiles to be bred up in it, in the next generation; so we used that generations we found here at first very civilly, but would not suffer any more to learn that way; the Apostles that suffered *Jewes* to practise their way for the present, would not suffer them to teach it for the future: and we who indulged Papists in the first generation after the reformation to live in their own perverse way, would not allow them to pervert others in the next generation,—and as we would not *force* a Heathen (as he saith) to our way, so would we not suffer him to perswade others from our way; we would not compel Heathens or Papists (who in some places are little better then Heathens) to the truth, but we would restrain them that they should not seduce others to their errors.

Reas. But shall the old Protestant, who confesseth Rome a true Church, and himself derived from her, persecute her,——and call her a Whore, let the Presbyterian, &c.

Ans. Let the World know that the old Protestant beares as little honour to the corruptions of Rome as the Presbyterian——and that the Presbyterian beares as much honour to the truth of Rome as the old Protestant, and that both (for we will

will not by your artifices be divided any more then needs must) own her as a true Church, though they do not own her as a corrupted Church. — they will allow the Church of *Rome*, and they maintain their own here; they condemn not them that live in communion with the Church of *Rome* because they have the foundation of Religion, — they allow them not the same privilege with those of their own communion, because they build dangerous things upon that foundation: we own all Protestants for Christians; yet we hang them for murder and felony; so we own Papists for Christians, yet we punish them for superstition and Idolatry. —

Reason, 3. If we acknowledge they have all things necessary to salvation, then we should indulge them —

An. Indeed you hold as you say, the fundamentall truth by which men may be saved: but you hold likewise some errors in judgement & corruptions in practice contrary to those fundamentall truths by which men may be damned: we embrace your faith, and yet we oppose the heresies you hold contrary to that faith, I love a man though I hate his disease: — I love the Religion of *Rome*, — I hate her prophanation of that Religion: — if any man be saved in *Rome*, it's by the truths we and you hold in common, and not by those abominations we punish in you, — and we must needs say that we restrain you not as Christians whom we shall see in Heaven one day; but as Idolaters and hereticks, whom except you repent, we shall never see in Heaven, 1 *Cor.* 6. 9. *Gal.* 5. 20, 21. —

4. *Reason*, We differ but in small questions and opinions, &c. therefore,

1. *Answer*, If so small the difference between us, why so great your cruelty towards us: — were we burned, massacred, tortured, banished, imprisoned, famished; upon quirks, and differences in words, rather then in real points. —

2. But is the Worshipping of Creatures but a quirk with you: is saying to a peice of bread thou art God, but a trifle; and to God thou art not able to instruct us for salvation without humane tradition, but a Toy. —

5. *Reason*, Because we own one rule of Faith with them that is scripture and tradition, we ought to tolerate them.

Ans.

Ans. We shew this reproachful insinuation in our own no rule of Faith but the Scripture;—by which we try all his man writings;—judging in our selves what is right:—and though we have the Fathers and the first Councils against you, yet we desire nothing but the Scripture for our selves:—we reverence the practice of the Ancients; we walk by the rule of Scripture; as we would do as they did, so would we walk by the same rule they did.

6. *Reason.* The Lutherans agree with the Papists elsewhere, therefore, &c. *Ans.* 1. How the Lutherans agree with Pa-

pists we say not, we are sure the Papists agree not with Lutherans;—what else means the quarrells, plots, seditions, tumults, discontents we hear of every day?—We walk not by example but by rule. 2. This favour the Lutherans and Huguenots got by Arms, and keep by interest; before we know how they were used.

7. *Reason.* As to what you say of commerce and marriage, we establish not our Religion upon policy, but upon piety— we look not what is most advantageous, but what is most lawful: although yet it be the Interest of Forreigners as much to be of our Religion, as it is ours to be of theirs. The English peace and trade is as much their advantage, as theirs is ours. As for the Earl of *Brissow*, he told King *James*, and King *Charles*, that for which he was questioned by the Duke of *Buckingham* in Parliament. As for the Earl of *Leicester*, he did as little regard *Richieu*, as he did him;—and he hath lived to see as great a Cardinal court the English, when resolute in their way, though never so severe to Catholics. Their resolute are fooled, the resolute are feared:—As for the Queen of *Bohemia*, if we had followed Her Interest, she might have been the greatest Queen in Europe;—and the Lord would have let the World have seen—that it was the highest advantage in the World to give up our selves and relation to God and the Gospel: as for English Queens we may in time have Protestant Queens, in the mean time we know our gracious Queens will not impose upon us the publique practice or Indulgence at least of their Religion, no more then we impose our Religion upon them: they had rather few

when whole Kingdoms should suffer, they had rather see you suffer for your consciences, then force us to allow your way against our consciences: however to avoid some supposed inconveniences, we will not commit sin which is a real, and the greatest inconvenience in the world.

To your eighth, ninth and tenth Reason we say, if you are true to the *Popes* Supremacy, you cannot be true to the *King's* Government, — if you deny that, (as you seem to do) you deny the foundation of your Religion, yea the Summe of Christianity, as *Bellarmino* saith; whether you speak as you think in the eighth and ninth reason, we know not; for you can equivocate: — we know your Brethren will never say so, when they have obtained a Toleration; and we know it is no new thing to have a few moderate Men offer that in adversity, which their Brethren will never own in prosperity. And yet you can juggle so, as that some shall write for Supremacy, and others against it; and laugh among your selves to see how you cheat the World, we know what the Sorbonists stand upon at this time; however you are punished here only for a small disobedience upon what principle soever you disobey; if some of you think loyally, you all live disobediently to the Ecclesiasticall Laws of this Realm.

11. Reason. You say you are forced to be dangerous by flying to Foreign Embassadors and parts for safety, as if desertion were well we know you are refugees. If you did not go to Foreigners for Religion, you need not go to Foreigners for Protection; if you will worship with them, you may live with them. 12. If you keep correspondence with our enemies, and practise against us, when you are in danger of persecution; what will you do when you are tolerated; if you deal with Foreigners now, will you forsake your selves from us: much more will you deal with them hereafter, that you may have power over us: what you do now for liberty, you will do hereafter for power: this breaching insinuation will signifie little with us, who measure our religion by our consciences, and not by interest; whatever inconvenience follows upon your punishment, we will not displease God to tolerate you.

To your twelfth Reason, we can say upon sad experience that

that you may doe more harm by creeping into Houses. than we can doe good by preaching in Congregations.

To your last we say. — Our Bishops can prove their Consecration, they will make their authority eminent in awing you; if they cannot make their persuasions eminent in converting you, and that when they are the severest enemies to your corruptions, they are the most hearty well-wishers to your persons, and you may hear them as such. —

Sirs, As you did your duty in serving the King in his just War, so he will allow you all just privilege in time of peace, but you must not think that the reward of your obedience to him in some things, shall be a liberty to disobey him in other: — although we have been (as you say) fellow sufferers with you: we will not sin with you, — you say you hazarded much to restore the King to his Throne; To what purpose I pray you, if every man shall doe what is good in his own eyes, as when there was no King in Israel. And you must know his sacred Majesty makes Laws against you not to satisfy any mans passion, or revenge, but to satisfy his own conscience. —

Whereas you speak of his Majesties mercy, and word from Breda. — 1. Let me tell you, That Toleration would be the greatest cruelty in the world. — 2. You know his Majesty promised no more at Breda, but that he should consider as such provisions for tender consciences, as his Parliament would think fit. —

May it please therefore, the wisdom and goodness of both Houses of Parliament, setting aside those pointles Instructions which undermine the principles of Government, to see that the permission of Roman Catholics, is not only contrary to the peace, quiet and union of the subject, but also dangerous to the constitution, and threatening to the welfare of this Church and Kingdom; and do let that be proposed upon shallow and mistaken suggestion of any interest and advantage, especially since the wisdom of France, The Duke of Rohan hath made it appear to the World, and your wisdom and names it is your duty to

That the Protestant Religion is the true Religion of England.

The Excellent Reasons of the Honourable House of Commons against Indulgence.

BUT to what end do we trouble the world with our Inconsiderable Reasons, now we are all concluded by the common reason of the Kingdom (at least that part of it wherein we are included) represented by the most Honourable the Commons of England assembled in Parliament; then whom the Sun scarce beheld a more noble, a more resolved, a more unanimous, a more loyal and Orthodox Assembly; and Assembly as that excellent Bishop said, *quo nihil videt orbis augustius*: their famous Vote which may satisfy all your Reasons; — their Vote — at which your Conclave at Rome may tremble; all the Conventicles in the World shake; a dejected and forlorn Church raiseth up its self; decayed Religion is recovered; the soules of the first Reformers (if they have any sense of things here below,) rejoyce; (O if there be joy in Heaven at the recovery of one sinner, what is there at the Recovery of millions of unstable soules are settled: the many breaches of our Church are closed, that threaten evil of schisme and separation is choked, — the loose hopes of dangerous men are bounded; the collapsed Honour of England is restored; former miscarriages are expiated; for which our gracious King the Defender of the true Religion and Apostolick Faith heartily thanks them; to which the Nobles; if they have any sense of their Ancestors Honour, will concur with them; the Reverend Clergy will be bound to pray for them; and we with our posterity that are yet unborn will stand up and call them blessed: — their famous Vote to which we must subscribe is this; —

That it be presented to the Kings Majesty the humble Advice of this House, That no Indulgence be granted to the Dissenters from the Act of Uniformity.

That a Committee be appointed to collect and bring in the Reasons of this House for this Vote upon the present Debats, to be presented to his Majesty, and that the nominating of the Committee be adjourned till tomorrow morning.

That in the close of the Reasons to be presented to his Majesty for the Vote of Advice; it being also added, That this House will assist his Majesty with their Lives and Fortunes, and That the Committee appointed to bring in the Reasons, do pen an Address for that purpose to his Majesty.

Because it is not a Promise in it self, but onely a Gracious Declaration of your Majesties Intentions, to do what in You lays, against what a Parliament should advise Your Majesty to do; and no such Advice was ever given, or thought fit to be offered; nor could it be otherwise understood, because there were Lawes of Uniformitie then in being, which could not be dispensed with, but by Act of Parliament.

1st. Reason against giving His Majesties Promise at Brede.

They who do pretend a Right to that supposed Promise, put the Right into the hands of their Representatives, whom they chuse to serve for them in this Parliament, who have Passed, and Your Majesty consented to the Act of Uniformity. If any shall presume to say, that a Right to this Declaration doth still remain after this Act Passed,

Reas. 2.

It tends to dissolve the very Bonds of Government, and to suppose a disability in Your Majesty and the Houses of Parliament, to make a Law contrary to any part of Your Majesties Declaration, though both Houses should advise Your Majesty to it.

That it will establish Schisme by a Law.

Indulgence will make the Government of the Church precarious and contemptible.

Reas. 3.
Reas. 4.

It will, as they become the Gravity or Wisdom of a Parliament, to pass a Law at two Sessions for Uniformity, and at the

next

next Sessions (the Reasons of Uniformity continuing still the same) to passe another Law to frustrate or weaken the execution of it.

Reas. 5. It will expose his Majesty to the restless Importunity of every Sect and Opinion, and of every single Person also, who shall propose to dissent from the Church of England.

Reas. 6. It will be a cause of encreasing Sects and Sectaries, whose numbers will weaken the true Protestant Profession so far, that it will at least be difficult for it, to defend it self against them: And, which is yet further considerable, those Numbers, which by being troublesome to the Government, find they can arrive to an Indulgence, will, at their numbers encrease, be yet more troublesome, that so at length they may arrive to a general Toleration, which His Majesty hath declared against; and in time some prevalent Sect will at last contend for an establishment; which, for ought can be foreseen, may end in Popery.

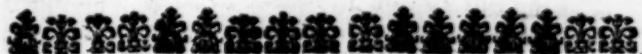
Reas. 7. It is a thing altogether without Precedent, and will take away all means of convicting Recusants, and be inconsistent with the method and proceedings of the Lawes of England.

Reas. 8. It is humbly contended, That the Indulgence proposed will be so far from tending to the Peace of the Kingdom, that it is rather likely to occasion great disturbance. And on the contrary, That the asserting of the Laws, and the Religion establish'd, according to the Act of Uniformity, is the most probable means to produce sealed Peace and Obedience throughout Your Kingdom: Because the variety of Professions of Religion, when openly indulg'd, doth directly distinguish men into parties, and will soever gives them opportunity to count their numbers; which, considering the animosities, that out of a Religious pride will be kept on foot by the several Factions, doth tend directly and inevitably to open disturbance. Nor can your Majesty have any security, that the Doctrine or Morality of the several Factions, which are all governed by a several Rule, shall be consistent with the peace of Your Kingdom.

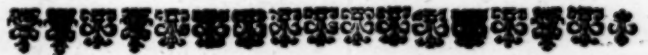
Be wise therefore, O ye Kings, be instructed, O ye Judges of the Earth.
Habet

*Habet aliquod ex iniquo omne magnum
exemplum quod contra singulos, utilitate
publica rependitur.----- Tac. An. 14.*

*Ne timeas contra Charitatem esse si
unius scandalum multorum pace compen-
saveris.----- Bern. Ep.*



FINIS.



exemplum prode contra singulos, multos
 publice reprehenditur. Tac. Ann. 12.

¶ Ve sunt tunc Chalcidum esse
 minus P. Chalcidum multorum prode comper

factum. — Boet. Ep.

¶ Ve sunt tunc Chalcidum esse

F I 2

¶ Ve sunt tunc Chalcidum esse



Whereas Our Loyal Subjects the Lords The King's and Commons in this present Parliamt assembled by their humble Petition have represented to Us, That notwithstanding Our unquestionable Affection and zeal to the true Protestant Religion, manifested in Our constant Profession and Practice against all Temptations whatsoever; Yet by the great resort of Jesuites and Romish Priests into this Kingdom, Our good Subjects generally were much affected with Jealousie and Apprehension, that the Popish Religion might much increase in this Kingdom (which We have most piously desired may be prevented) and so that Peace both in Church and State may be insensibly disturbed, to the great danger of both. The two Houses of Parliament were therefore humble Suitors to Us to issue out Our Proclamation to command all Jesuites, and all English, Irish, and Scottish Priests, and all such other Priests as have taken Orders from the See of Rome, or by Authority thereof (except such forreign Jesuites or Priests as by Contract of Marriage are to attend the Persons of either of the Queens, or by the Laws of Nations to attend forreign Ambassadors) to depart this Kingdom by a day, under pain of having the penalties of the Laws inflicted upon them. And We having seriously considered and weighed the said humble Representation and Petition of Our said Lords and Commons assembled in Parliament, and the great Affection and Duty with which the same was presented unto Us, and accepting with much contentment their great care for the preservation of

the true Religion established in this Kingdom. Have therefore resolved to publish this Our Admonition and Commandment, and do hereby require, charge, and command all Jesuites, and all English, Irish, and Scottish Priests, and all such other ~~persons~~ as have taken Orders from the See of Rome, or by the Authority or pretended Authority thereof, who are not under any restraint by Imprisonment, That they do before the fourteenth day of May next depart out of this Our Kingdom of England and Dominion of Wales, upon pain of having the Penalties of Our said Laws inflicted upon them. And for their better means to depart accordingly, We do hereby Declare and Publish Our further Pleasure, That if at any time before the said fourteenth day of May next, they or any of them shall resort to any Port-Town of Our said Kingdom of England, or Dominion of Wales, and there declare himself to the Magistrate of the Town, or other Officers of any port, that he is a priest, and that he is there to take Shipping for his passage, they shall suffer him or them quietly to depart, and shall see them shipped and sent away for foreign parts, and give them their furtherance for their departure. And to the end this Our Proclamation may be the better observed and obeyed, We do hereby strictly charge and command all Our Lieutenants, Deputy-Lieutenants, Commissioners, Justices of the peace, Mayors, Sheriffs, Bayliffs, and all other Our Officers whatsoever, that they be circumspect and vigilant each of them in their several charges from and after the said fourteenth day of May, in searching for, and discovering all such Jesuites and priests as aforesaid,

foresaid, as shall presume to remain in this Our Realm of England or Dominion of Wales, contrary to Our Laws, and Our Royal pleasure and Command herein declared. Provided always, and Our intention is (while We do hereby declare) That this Our Proclamation do not extend to priests that do or shall from time to time attend upon the persons of Our Dearest Consort the Queen, or of the Queen Our Dear Mother, according to the Treasies of their several Marriages, the names of which priests shall be set down and signified by them under their great Seals respectively, and such signification inrolled in Our Court of Kings-Bench. And because there may be some priests imprisoned within this Our Realm yet unknown to Us, We do now and command all Sheriffs, Bayliffs, and Keepers of prisons, within twenty days after the publication of this Our Proclamation, to advertise Our private Council, or some of them, of the names of all such priests that are in their custody, and by whom, and for what cause they were committed, to the end that thereupon We may give order for their transportation, as the case shall require.

Although we are not ignorant of the prejudices wherewith the disaffected world is prepossessed against us, our callings, doctrines, and carriage especially in reference to the publick Government and Religion; although we are very sensible how liable we are to censures, clamours, and Calumnies where we publickly appear for the established Religion, Doctrine, Worship, Government and order against the adversaries of either hand; the active, free, and powerful spirits and agitators of Rome and the impetuous, Lascivious and lawless

Remedies against the

undertakers of *Munster* our publick testimonies against errors being commonly decryed as the Issues of a buisie and mordinate zeal, of pragmatical and misguided impulses of *medling*, or *private designs*: albeit the saucy factious and their malapare agents have first endeavoured to discourage all the publick proceedings against them under the notion of *persecution* and then (according to *Conitzens* direction, have attempted to disgrace all private discoveries, reasonings, and discourses (whereby the more publick proceedings were encouraged, directed and justified) as unnecessary disturbances of the Nations tranquillity, and the inflammations of the people: yet being appointed of, and upheld by God (notwithstanding their attempts against us) 1. As watchmen over Souls who must give an account, 2. as maintainers of the first truth and opposers of the late Errors, and having the experience of Gods blessing in the succels of our former undertakings in this kinde, notwithstanding the reproaches, and censures of the enemies we have on all hands, because we tell them the truth; We could not at least at such a time as this, but open our hearts in all plainness, and joyne our poor Interest to that of his Sacred Majesty, the defender of the Faith, and seconding his Authority over the persons of men, with our reasons and arguments, to their Consciences that he may be obeyed indeed for Conscience sake, (and indeed we desire to live no longer under his Majesty than we assist his Government with all the advantage of our Callings, and all the Obligation of that excellent Religion, we have the honour to be dispensers of, that people under her may lead peaceable, and quiet lives in all Godliness and honesty.)

We cannot but congratulate this happy suppression of all fears and jealousies which stopped our trade; amazed our people, disturbed the Course of affaires, and endangered the Government, & weakened the hands of our Dread Sovereigne by the seasonable resolutions of Parliament and the happy Proclamation of his Majesty which hath answered

answered the prayers of thousands, that pray for the peace of *Jerusalem*, comforted as many that mourned in secret, set bounds to the various hopes of those that presumed openly, & the distrustful fears of those that doubted privately, & overthrown the grand plot of the *conclave*, and *Conventicle*, & that great design that the numerous offenders against Law, had to suspend it, that when they could not honestly *comply* with it; they might by interest *suspend* it; we therefore hoping that our endeavours against Error can be justly offensive to none that fear God in the Land, and have the concerns of Religion upon their hearts, being peculiarly set for the *defence of the Gospel*: Do with all humility offer these considerations, for the promoting the great end aimed at, by the Proclamation aforesaid.

And all former Laws against Popery that they may attain their due effect, *viz.* the Rooting out of all Error and Heresie either openly maintained, or cherished by the Papists.

1. We shall discover what necessity there was of the foresaid severe course by shewing the insensible growth of Popery and other Errors upon us.

2. we shall offer such remedies against Popery to the people as our advise (besides the publick provisions of authority) as may by Gods blessing roote it up and *seize*, establish, and strengthen us.

1. If it be true (as some have suggested) that we have the hearts of the people, that they who hold the Pulpit, have an especial influence upon the Government, God forbid but we should use our interest to promote the ends of the Government, to strengthen the hand of our gracious Sovereign, to quicken his Laws, and to press his great and necessary injunction, with all advantage upon the hearts and Consciences of all men.

Its true indeed we thought that Popery had rendred it self justly hateful by its extravagance in Doctrine and worship; by some of their Treasons against Princes, and many of

See *Prophesies*
See *Mr M. ad.*

of their Massacres of Gods people in *France, England, Poland, Germany, Ireland, Piedmont*, we were persuaded that in these days of light, knowledge, and experience the prevailing of the Antichristianism over the Protestant Churches; (though the opinion of many eminently and godly and learned) was a groundless fear; but alas what in the former days of order and Government, we looked upon as impossible in the last days of confusion and disorder; we feared as probable and a mischief ready to break in upon us, if God of his mercy prevent it not. Although that party attempted us variously since the Reformation in *Englands* Rebellion in *Edward the 6th.* time by the persecution in *Queen Maries* days, by several assaults upon *Queen Elizabeths* life and Government; by treasons and Rebellions here and in *Ireland*, by an Invasion in '88. Though they continued those attempts by the powder Treason by fomenting divisions among us into a civil War which we confess, though we carried it on was contrived, by Papists as all the following miseries were (poor deluded we carrying on a Popish design even when we most opposed Popery) as you may see in *Mr Baxters* Key for Catholics, *Mr Pynnes* Speech and Memorial to *Romesh* Master Peire—his Preface to his Vindication, and to *Jus Patrimonium*, his Narrative and Vindication &c. yet they have never greater hopes than now; his Majesty and the Parliament observe, which that it may not seem a groundless suggestion we offer these following Particulars to consideration.

The necessity of
the Kings P. O.
cl m. i. n.

D. S. C. B. L.

The vast number of Emisaries, priests and Jesuits that swarme among us so that the *English* Seminaries at *Rome, Rheims, Douay, St. Omers* as we are assured by Travellers, and certified by our correspondents in those parts are almost empty by reason of the vast supplies they have sent to great *Brittaine* and *Ireland* we cannot but take notice of what a Priest said the other day to a person of Honor and Integrity. Its reported said the priest that we are 1000. in *England* to my knowledge here are

not above 300 — a number (considering 1. their great Industry to compass Sea and Land to make persecutes: 2. their dependance & influence upon foreign princes whose interest they may serve whose power they may make use of 3. the treasure they have to support them, some say a million at least. 4. their sifter collidges in *Provincia Anglicana*, in *Ireland* 3. in *Scotland* as you may see in *Spirituum Infanti* p. 210. 5. their Influence and efficacy upon all sorts of persons upon the account of one relation or other. 6. their emnity to authority see *Jesuites Looking Glass* London 1629. et Anno 1644. p. 307. to 213. *Mariana*, *Suarez*, especially *Goldstams*, and *Philanax* protestant newly printed.

7. Their way of *hid'ng* themselves under the disguises of other Sects and Factions, and restless endeavours as the Locusts of the bottomless *Pit* by the Righteous judgment of God let loose to deceive these Nations) that threatneth the overthrow of all establishment in Church or State.

The great care they have taken with the Sectaries assistance now they were so many to suspend all the Laws against seducers under the pretence of *Liberty of Conscience*, and that the Civil Magistrate hath nothing to do with matters of Religion, and that he should not persecute, which things were pleaded for in print and contrary to the principles of Government endeavored by men of power and interest of all *erronious* persuasions. 1. The favour they presumed (1 for their civility to his Majesty in forreign ports where to our shame he sojournd. 2 for their assistance in the war, they promoted; they gave his late Majesty of blessed memory, when to our shame they had so ordered it that he should want it) whereby they might have opportunity to ruine and undermine us and our Religion; that was their design as you may see in another part of this Book.

See the former
part of this
Book.

4. The restless Importunities of those factious Protestants that have, as hath been already made evident, followed the Jesuitical design, and models of reducing England to Popery, according to *Companella*, *Contzen* and *Richlames* designe.

5. The opposition by some other to every Article of faith, every way of Worship, every Law and injunction Established; while the whole body of Popery is published by the Sectaries, who drew men from wholesome forms of sound words, and prepare them for Popish insinuations and insinuations.

6. The Printing and vending of somany 526. little Popish Books within this two years which they so contrive that as they are not worthy the learneds notice to confute them, so they are fitted to the unlearned, capacities to seduce them, which considering the Apostacy of some, the indifference of others offended and perplexed with our late unhappy Distractions and Revolutions, intimates no less then too great a Plot for the Restauration of Popery.

7. Our divisions and distempers after all indeavours for all accommodation, continued and fomented by fears and jealousies, by strangeness, and distance, animosities, horred Opinions of one another, and whilst each party peruse ther private Intrests, our publick concerns are almost lost.

8. On the other hand the union of forraign powers with the Court of *Rome* (watching all advantages) may make use of to break in upon the divided protestants, who are so intent upon their engagements against one another, that they may be insensibly swallowed up of the common Enemy.

9. Our dist:aring God, and giving offence to all men by our various Errours, and odious Scandal, against Christ

Christ, against Order, Government and peace, which however paliated with the pretences, and cunning craftiness of men, (which render them the more odious,) yet are open to God, and visible to the World, whereby the mouth of iniquity is opened; the Reverence of Religion is abated, our holy serious and Excellent way suspected for empty notions, and meer impostures; wherefore we may justly fear the displeasure of God in permitting Popery to return upon us: and the offence of men who may take this occasion to go out from us; indeed the Papists have too many sad things to lay to our charge, which we have done of late under pretence of Religion, and by that means they have too fair and opportunity to prevail against us.

10. The boundless Liberty that is assumed to write, Print, publish, and maintaine all manner of Delusions to subvert mens faith, and to bury the truths of Christianity under the heap and rubish of all sorts of Errors, the sad and woful effects we see in too many by their *Athisme*, and Lukewarmness, in others by their irresolution, and unstableness in others by their Apostacy to Popery, as the only way wherein (in their opinion) union and order is retained.

11. The *Contempt obliqui*, and hatred poured out upon the faithful Pastors and Ministers of the Church, who are the only stop in the way of Popery, Interrupting, affronting, discouraging them in their work of Government and instruction, and drawing the people away from them, while they are represented to the world as *Baals Priests, Hirelings, Tyke-mongers Droons, &c.* And all this to render whatever they teach, or do for the vindication of truth, the confutation of Error, and the Reformation of manners *useless and ineffectual*.

12. The endeavours that are a foot to this day to hinder

der things, from any *consistency* or settlement, by overthrowing that which was so lately Established.

13. Gods withdrawing many eminent men and Champions of our Cause, just at the time when they might be most useful by their pains and prudence to the Protestant Religion in general, and the Church of *England* in particular.

14. God exercising those that remain able and faithful, with continual reproaches and sufferings, in so much that we are tempted to give over all as desperate and past remedy, our people slighting us, our Adversaries laughing us to scorn, and our freinds having left their first love and zeal for the Worship and truths of God, for which our forefathers so earnestly contended, forsake the assembling of themselves together, desert the Communion of Saints and leave the English Church (to be a scorn, a by word an Hissing among her adversaries abroad and at home) as a desert, desolate without inhabitant.

15. These things together with the prevalency of *Atheisme*, the doubting upon all manner of errors (fomented by the deluded and the malicious) the endless separations, the infinite scruples against all settlement, the spreading discontent, the common ignorance unbeleif of, and prejudice against all wholesome doctrine, all order and discipline, justify his Majesties gracious Proclamation against Preists and Jesuites, who promote these extravagancies, and waite to make advantages of them, as most necessary and most *seasonable*.

That this Proclamation & other Courses taken against the growth of *Poperie*, may be the more successful; well foreseeing that his Majesty and his great Counsels care will be in vain, unless every one in his place resolve to joyn with them and do for themselves and others what may most likely promote the ends aimed at, in those
Laws

Laws and orders, we humbly offer these following particulars, as great Remedies against the growth of Popery.

1. We for our selves being sensible of our former mis-^{Rem. 1.}carriages, do intend with Gods assistance, laying aside all study of parts & sides, and all carnal respects in the world as one man faithfully & diligently to watch over our own flocks, feeding them with saving knowledge, dispensing the word and Sacraments carefully, instructing them in the principles of true Religion, and the foundation of the Christian Faith, discovering what is Popery, what is not industriously, submitting to order and Government meekly, watching seducers carefully; and endeavouring our peoples Establishment in the truth conscientiously, we shall endeavour to open our Religion to you clearly, shew you the inward glory of it powerfully, bring it into your souls and lives successfully Establish you in the grace and comfort of it so firmly that you will not be by every wind of Doctrine, nor led away with the Error of the wicked; we will leave all deep impertinent, useles points not meddling with things out of our line nor troubling you any more with State Affaires, but pursue the one *thing necessary*, viz. Build you up in your most holy faith, that you may have an Inheritance among them, who by it in all ages have been *Sanctified*, and we will endeavour to be such examples and patterns to them that be lieve of self-denial, serious holiness, humility, Temperance, peaceableness, Obedience, Charity, and all grace and vertue, that notwithstanding all the suggestions of seducers, you may be perswaded God is among us and in our ways of a truth.

2. We earnestly beseech and exhort you our people to assist your gracious Sovereign against the growth of Popery, and to that purpose we intreat you.

1. To

Rem. 2.

1. To submit to every Ordinance of man for the Lords sake, whether to the King as *Supream*, or to them that are sent by him, that you may strengthen his hand, which you have hitherto weakened; O let us be no more imposed upon by the Papists to oppose the Government, that they of that opposition may make their advantage, if we stand not to the Government; Popery will break in upon us like a mighty flood.

Rem. 3.

2. Take care of discontents, murmers, repinings and whisperings which the Adversary promoteth, and improveth to his advantage, let us possess our souls in patience, and sit down peaceably every one under his own Vine, every one under his own Fig-tree, being contented with what state soever we are in, and we are safe from any Forraign impressions, or any domestick temptations, discontents breed fears, fears cause disturbances, disturbance pulls down Law, and then comes in all errors and enormities, especially Popery which is the main design of all confusions, but content breeds peace, peace strengthens Law, and Law checks all Seducers.

Rem. 4.

Take heed that you be not so troublesome, that Magistrates may be willing rather to comply with sober Catholiques, then be affronted and abused by you; it is a miracle of grace and mercy that our most gracious Sovereign since he saw his father murdered, and himself banished by his Protestant Subjects, so that he had no where to lay his head but among Papists, yet is so firm to the Protestant Religion, that now he is in power to gratify his Catholique freinds; and be revenged of his Protestant enemies, he graciously defendeth the faith of the one and suppresseth the Errors of the other.

Wrong
persecution

Keep

Rem. 5. Keep up the spiritualness and Decency of our Religion, that you may not by formality fall into the superstition of Popery; nor yet by rudeness and undecency, betray the honour of Protestantisme;---tempting men with your irregularities and disorder in Worship to fall in love with the Pompe, gaud and pretended order of the Catholicke way.

Rem. 6. Take care that you yeild not the Papists too much advantage by crying down Ordinances, Ministry, &c. as Popish, least at last the Papist underhand may improve this humor so far that there may be nothing solemne, nothing established but what is Popish; and so at last the people may think there is no Religion but Popery.

Rem. 7. Take heed of false Teachers; try the Spirits,---hold fast that which is good;---especially beware of their insinuations who creep into houses: you may have forgot the blood of Martyrs; you never smarted under persecution: you may be offended at our lives, or at a losse in our divisions;---but we hope (brethren and beloved in the Lord) that you will not be seduced by that forbid you the reading of Scripture which is your life, (as if Gods word were dangerous) that take from you the cup of Blessing and the blood of your dear Lord Jesus Christ, --- who will make you Worship Images contrary to the Second Commandement, who add to Gods Word the Traditions of men, &c. take care of any that bring not with them the wholesome Doctrine of our Lord Jesus Christ: you must expect now his Majesty and the Law lay hold of Jesuits that they will not appear barefaced, but now they are banished they will turne Sectaries --- or Tradsmen; and so publicly or privately sow their Tares: --- watch and pray, --- and endeavour to discern things that differ, and to know all pretenders by their fruit, ---

Rem. 8. Therefore take care of your Company and Neighbours, look with whom you converse, --- avoid all appearance of evil; evil Communication corrupt good Manners; --- take care, you may have a Jesuite Merchant, Tradsmen, your next Neighbour who shall insensibly insinuate into you the body of

Popery, whom you may be the more willing to hearken to because you may admire to hear that from a Tradesman which you cannot hear from many Schollars; when alas! it may be he was bred a Schollar all his dayes.

Rem. 9. Take care you read only good Bookes, — you may have a good to satisfie in any thing when you cannot have a good Minister, — get *Jewell, Perkins*, — especially the Scripture; — which the Papists know will establish, therefore if it lay in their power you should not read it.

Rem. 11. Forsake not the assembling of your selves together: keep close to the Ordinances and Ministry of Jesus Christ; — beware of Conventicles, as of Pest-houses, — the Papists desire no more but to draw you from the Ordinance and from true Ministers, for then they think you will attend to every temptation, — and hearken to every seducer, hold communion with those Churches with which Christ hold communion: separate from the *sins* of Christians, and not from the *Ordinances* of Christ: — alas! if you once neglect the Church you will as others have so many turnings and changes till at last you become *Seekers* for a true Religion; — and then the Jesuit will teach you to find it in *Rome*: — If all Christians would attend the pure Ordinances of Christ, there would be in a little while no such thing as Popery in the World.

Rem. 12. Be well grounded in the saving Truths of our Religion: and cause your Children and Servants to submit to publicke Catechising; and traine them up in a Reverence to Gods Ordinances and Ministry, Catechising, and setting our selves in the great principles of Religion is the only way to keep out Popery.

Rem. 13. Receive the truth in the love of it; and endeavour to feel the comfort and power of Religion in your soules, and all the seducers in the World cannot move you against the evidence of your heart and Soul: if you are Protestants out of custome, education, or in submission to authority, only you may be perverted; but if you have found evidence of, and inward affection to the good way you professe, you are safe. —

Rem.

Rem. 14. Endeavour to learn how Popery corrupted Religion by little and little; — and what was that truth that was in the World before Popery.

Rem. 15. When you are asked where was your Religion before *Luther*? tell them it was as it is in the Scripture, and in the hearts of good men, that live according to the Scripture.

Rem. 16. Although you ought to be ready to give a reason of the hope that is in you, yet dispute not, and tell the Papists you cannot dispute, you can live and die; and tell them we will dispute with them.

Rem. 17. Hold fast with a good conscience, have a good heart, and you will have a good head; live well and you will believe right; O study Sincerity.

Rem. 18. Be watchfull over your selves & others, & look to your relation

Rem. 19. Be courageous and faithfull in your places, — in vaine doeth his Majesty make lawes against recusants; if you connive at them, you must discover, present, & bring them to justice, — as ever you would have sin and error remov'd, you must assist your Sovereign against both in your places.

Rem. 20. Keep your selves unspotted from the errors & disturbances of the times, and cleave to peace and truth with full purpose of heart; — marke them that cause divisions and avoid them.

Rem. 21. Endeavour in your places to heal sad divisions, & breaches that we may be mutually strengthened in the defence of the Gospel, and in the promoting of the common Faith and salvation; you that are strong, despise not the weak; you that are weak censure and judge not the strong, but all mutually receive and love one another, and let there be no unkind distances, or unbrotherly estrangements among us: Let all Christians keep the unity of the spirit in the bond of peace, — not speaking hardly against or wounding one anothers reputation, but speaking often together to build one another mutually in the most Holy Faith. —

Rem. 22. Look to your Families — and children, keep every one of you a Protestant Church in his House. —

Rem. 23. Walk with God, — in a constant course of duties and you are safe from Popery.

Rem. 24. Have your eye unto God still by Faith and Prayer for a right understanding in his wayes — for wisdom from above, — and the holy Spirit that may lead you unto all truth. —

Rem. 25. Take heed of formality, customarienesse, or carelesseenes in the performance of holy duties, — as of that which leads to Popery; keep up an holy, serious, spirituall and carefull frame of Spirit in duties, and you will never be papists.

Rem. 26. Be weaned from the World, — and ready to suffer, and if you can but suffer with an eye upon another world you need not fear Popery.

Rem. 27. though you never live to see times settled, yet have your hearts

and consciences settled; be steadfast in your judgements, in your resolutions in your faith, in your consciences, in your affections, in your conversations.

Rem. 28. Carry this always along with you, viz. If the Papists erre in one thing (and we hope you know they erre in more than one) they erre in all,---for this is the ground of all their Religion that they cannot erre.

1. Scripture is true or not true: if not, Popery is not true, which pleadeth its warrant from it (And some of them argue, as if they purposed to disprove the Scripture, and to imitate Samson, in pulling down the house on their own heads and ours, in revenge for the dishonour they have suffered by the Scripture.) If it be true (as nothing more true) then Popery is not true, which palpably contradicth it, as in the points of Latine service, and denying the cup in the Lords Supper, and many other is most evident.

3. Either the judgement of the ancient Doctors is sound or not: if not, then the Church of Rome is unsound, that is sworn to expound the scripture only according to their consent: If it be sound, then the Church of Rome is unsound, that arrogate a universall Government & infallibility, & build upon a foundation, that was never allowed by the ancient Doctors (as in the third dispute. I have fully proved) and which most christians in the world do still reject.

4. Either Reason it selfe is to be renounced or not: if it be, then none can be Papists but mad men. If not, then Popery must be renounced, which founded our very faith upon impossibilities, & teacheth men of necessity to believe in the Pope as the Vicar of Christ, before they believe in Christ, with many the like which are afterwards laid open.

5. Either our five Senses, & the Judgement made upon them, is certain & infallible or not, if not, then the Church of Rome, both Pope & council are fallible, & not at all to be trusted: For when all their tradition, is by hearing or reading, they are uncertain whether ever they heard or read any such thing; & we must all be uncertain whether they speak or write it: But if sense be certain & infallible, then the Church of Rome, even Pope and council are not only fallible, but certainly false deceivers & deceived: For the Pope & his council tell the Church that it is not Bread and wine which they take, eat & drink in the Eucharist. But the senses of all sound men, do tell them that it is: I see that it's Bread & wine; I smell it, I feel it, I taste it; & somewhat I hear to further my assurance; & yet if Popery be not false, it's no such matter. One would think the dullest Reader, might be quickly here resolved, whether Popery be true or false. Look on the consecrated bread & wine, touch it, smell it, taste it, & if thou canst but be sure that it is indeed bread & wine, thou mayest be as sure that Popery is a delusion. And if thou canst but be sure, that it is not Bread & wine, yet thou mayest be sure that the Pope or his Council, nor any of his Doctors are not to be trusted, for if other mens senses be deceitfull, theirs & thine are so.

Reader, Adhere to God, & the Righteousness of Christ, & the teachings of the Holy Ghost, by the holy Scriptures, and a faithfull Ministry, in the Communion of the Saints, & as a member of the Catholick Church, which arising at Jerusalem, is dispersed over the World, containing all that are Christians; renounce not right Reason, or thy senses; and live according to the light which is vouchsafed thee; and then thou shalt be safe from Popery and all other pernicious damning errors. Rich. Baxter, Catholique.

